24632

Contents.

1. Warrant addressed to Sr. John Harington, joint Treasurer to the English Army in France for payment of wages due to John Digby Esqr. signed T. Norfolk. June 6. Hen. VIII. Ao. XXXVI.

2. Orders & Ceremonies respecting Processions Funerals &c. of the several degrees of Nobility a Ms. of the above mentioned Sr. J. Harington. xxi. leaves. N.B: on the Back of ~~[illegible]~~, some notes of expenses of one Edward Boys. with list of books bought.

3. Two leaves of antient MS. on Vellum: apparently regulations for some body or Society.

4. An Almanack for the year 1612.

5. Five leaves of miscellaneous entries by Sr. John Harington tem: Jac: 1i: some verses some notes of expenses: and copies of letters. five leaves

BRITISH MUSEUM

6. Rough draft of a letter from Sr. J. Harington to Mr. (afterwards Bishop) Hall on the subject of the Clergy marrying - six leaves.

7. Miscellaneous entries. verses, copies of Letters: accou
of Dutchess of Richmond: list of Plays &c. 7. leav

8. Address from someone of the Puritan persuasio
to some Bishop on Church Government. 5 lea

9 Letter from the Princess of Denmark. on her
Husbands departure.

10. The order of a Christian Common Wealth.
fifteen leaves.

11. A Dialogue of the Trinity. Twenty two lea

12. Whether Usury be lawful. a Dialogue
Ten leaves.

13. On the Sabbothe. – Five leaves.

14. A Dialogue between Neshama the Soul
Nephes the Body & Orthodoxus Seven lea

15. On the order of a Xn. Commonwealth. 5 le

16 Whether it be Damnation for a man
to kill himself. A Dialogue. Four leave

17. A Dialogue between Disciple and Master on Religion: and the Corruptions of the Church. Ten leaves. the last imperfect. No date. The hand writing probably about the time of Henry the VII. The language and orthography older. Perhaps a Tract either by Wickliffe or some of his followers.

18. Particulars of the yearly revenue of John Harington the xiij of July 1583. xxv. Eliz. with an estimate of his goods.

BRITISH MUSEUM

By the duke of norff/.

John Digbye/

wag'

We woll and commaunde you upon the receipte hereof of the kinge Maties treasure beinge in yor handes to content and paie unto this bearer for the wage of ffyftie souldiers advaunced on the sea at this pnte to serve the kinge matie there by John Digbye esquier, for xvjte daies begynnyng the third of this pnte June and determinyng the xviijte of the same after the rate of vjd a pece for everie of them / And for ij horsemen after xijd the daye / xxjli xijs / And this warraunt signed wt myne hande shalbe your sufficient discharge for the same / yeven at Lambethe the xixth daye of June, Ao Rs Henrici octavi xxxvjo

exd xxjli xijs

T. Norfolk

To Sr John Harryngton knight Treasurer to the vaunt garde of the kinge Maties armye royall in to the realme of ffraunce/.

The abovewrytten sum of xxjli xijs hathe ben payed the xixth of June ao 36 by me

George [illegible]

The Duke of Norfolks Signature at Lambeth in the 36th of Henry the Eighth.

BRITISH MUSEUM

Ancient orders and Ceremonies respecting the Processions, Funerals habiliments of the Several Degrees of Noble Estate; also the Laws established for the Precedency of the Same, with the Forms and Rules observed at Tilt and Tournament as Ordered by the King &c A Mss of Sr John Harington Treasurer of the Army to Kyng Henry the Eighth, and Clerk of the Privie Chamber to Q. Elizabeth; 1577. wrong dated

Marquiss Pag - - 1
Earl - - - - - - - 3
Estates of Blood Royal 5
Creation by Ancientrie 8
Observance at Tournaments
Spears &c - - - - - - - 9
- 10
- 11
- 12
Of Standard and Pennons - - 13
Of Powderinge Apparel of Nobilitie - - - - - - - 20
Proceeding to Funeral of greate Estate - - - - - 21
Marquisse - - - - - 23
Earle - - - - - - - 26
Liveries for women at Funerals 29
Ensigns in Battail &c - - 31
Office of King at Armes - - 34
M. Queen of Scots Funeral - - 40
Distinction of Esquires - - - 42.

The Rank of Nobilitie in Great Office by act of Parliament 31 Hen 8, Pag. 7.

Copye of Kynges Henrys Will given by Queen Elizabethe to J.H. 1594

BRITISH MUSEUM

A Marques his wife and children

1

A Marques must goe after his Marquisate and not after his creation. and the Marchiones his wife according to the same./

Hee to haue a Cloth of estate bee in his owne house, so that it hang a yarde aboue the grounde, and in every place else hanginge in a Dukes house, or in the Princes presence. Hee shall haue no assaies in a Dukes presence, but only his cupps couered. The Marquines may not haue her gowne borne in a Duches presence but only with a gentlewoman, for it is accounted an higher degree borne with a woman, then with a man. But in her owne house, shee may haue her gowne borne vp with a knightes wife. Also there ought no pier to wash with a Marques but at the Marques pleasure./

Item a Marques eldest sonne is borne an Erle, and shall goe as an Erle, and haue his assay in an Erles presence and weare as many powderinges as an Erle. Sauing that hee shall goe beneath an Erle and aboue all Dukes yonger sonnes, and his wife shall goe beneath all Countesses and aboue all Marquesses daughters. But if the Marques daughter bee his heire if shee bee the elder Marques daughter, then shee shall goe aboue the yonger Marques eldest sonnes wife./

Item a Marques daughter is borne a Countesse and shall weare as many powderinges as a Countes sauing shee shall goe beneath all Countesses and Marquesses eldest sonnes wifes: But shee shall haue none assaies in any Countes presence. And if shee bee maried to a Baron, then shee shall goe according to the degree of her husband. And if maried to a knight or vnder the degree of a knight then shee shall goe and take place after her birth.

Item Marquesses yonger sonnes bee borne as Viscountes and shall weare as many powderinges as a Viscount sauing only they shall goe beneath all Viscountes and Erles eldest sonnes and aboue all Barrons. And their wiues shall goe beneath all Viscountesses and Erles daughters, and aboue all Barronesses./

Item all Marquisses daughters are to goe one with another. So that alwaies the eldest Marques daughter goe uppermost, vnles the pleasure of the prince bee to the contrary./

An Erle his wife and children

2

An Erle shall goe after his Earldome and not after his Creation and the Countess his wife shall goe according to the same. But hee may have none assaye in a Marquiss presence but only his Cupp Covered. Neither may any Countes have her gowne borne in a Marchiones presence with a gentlewoman but with a gentleman. ~~bt~~

Also an Erle may have in his owne house a Cloth of estate which shall bee fringed round about with any pendant. And a Baron ought not to wash with an Erle but at his pleasure./

Item an Erles eldest sonne is borne as a Viscount and shall goe as a Viscount: and shall weare as many powderings as a Viscount But hee shall goe beneath all Viscounts, and his wife beneath all Viscountesses and above all Erles daughters. But if shee bee the Erles daughter and heire and the elder Erles daughter then shee shall goe above the yonger Erles eldest sonnes wife./

Item all Erles daughters bee borne as Viscountesses, and shall weare as much powderings as a Viscountes. yet shall shee goe beneath all Viscountesses and Erles eldest sonnes wives. And if they bee Married to a Baron or to any other above a Baron then they shall goe after the degree of ~~[illegible]~~ their husbands: and if they bee married to a knight or under the degree of a knight then they are to goe and have place accordingly to their birth

Item all Erles yonger sonnes bee borne as Barons and shall weare as many powderings as a Baron, saving they shall goe beneath all Barons and Viscounts eldest sonnes and above all Baronetts: And their wives shall goe beneath all Barronesses and Viscounts daughters and above all Barronetts wives. ~~[illegible]~~./

Item all Erles daughters to goe one with another, the elder Erles daughter to goe uppermost, unles the pleasure of the prince bee to the Contrary.

A Viscount his wife and children.

A Viscount must goe after his Viscountie, and not after his Creation, and the Viscountesse must have place according to the same./

Hee may have in his owne house the Cupp of assay holden under his Cupp whilst hee drinketh, but none assay taken./

Hee may Carver and Sewer with their towell upon them set their dishes on the Table, the Viscount being at the table;

And all Viscountesses may have their gownes borne with a man in the presence of a Countesse. ~~Duke~~ Also they may have a   in their owne houses./

Item Viscounts eldest sonnes bee borne as Barons and shall weare as much purflings as a Baron, saving they shall goe beneath all Barons and above all Barons yonger sonnes. And his wife shall goe beneath all Baronesses and above all Viscounts daughters./

Item Viscounts daughters bee borne as Baronesses and shall weare as many purflings as a Baronesse, saving they shall goe beneath all Baronesses and Viscounts eldest sonnes wives./
And if they bee married to a Baron they shall goe after the degree of their husbands, and if they bee married to a knight, or to any under the degree of a knight, they to goe and have place according to their birth./
Item Viscounts yonger sonnes, shall goe as Baronetts and weare as many purflings as a Baronett. Saving they shall goe beneath all Baronetts./
Item Viscounts daughters, to goe one with another, so that the elder Viscounts daughter doe goe on the upper hand, unless the Princes pleasure bee to the contrary./

A Baron his wife and children

A Baron must goe   his Barony, so that the eldest Baron be uppermost, and the Baronesse his wife must goe according to the same, and they may have their gownes borne up with a man in the presence of a Viscountes. And a Baron may have the cover of his cupp holden underneath when hee drinketh./
Item all Barons eldest sonnes shall goe and have place as a Baronett, and shall have the upper hand of a Baronett because his father is a peere of the Realme, and all Barons yonger sonnes, shall goe above all batchelor knights, because their father is a peere of the Realme./
Item all Barons daughters, shall goe above all Baronetts wives, and shall weare as much as a Baronetts wife, and shall have the upper hand of all Baronetts wives and knights wives. And if they marry husbands being under the degree of a knight,

Then shall they goe and have place under all knightes wives.
Item all Barons daughters to goe on with another; so that alwaies the eldest Barons daughter goe uppermost./
Item a Knightes wife may have her ~~kirtell~~ borne in her owne house, or in any other place: so it bee not in her betters presence, and she may have her ffoote clothe in her owne house./

Bee it remembred that if any of all ~~these~~ the degrees above written come or bee discended of the blood royall they ought to stand and have place above all those that bee of the degrees whereof they bee themselfs: As a Duke of the blood royall above all Dukes that bee not of the blood: and so the like in all other degrees: unlesse the Princes knowen pleasure to bee the contrary./

The placinge of all estates of men according to their degrees./

A Duke
A Marquisse
A Dukes eldest sonne
An Erle
A Marquises eldest sonne
A Viscount
An Erles eldest sonne.
A Marquisses yonger sonne
A Baron
A Viscounts eldest sonne.
An Erles yonger sonne.
A Barons eldest sonne.
A Bannerett
A Viscounts yonger sonne.
A Barons yonger sonne.
A Bachelor Knight.
An Esquire for the bodie
A Barronetts eldest sonne.
A Bachilers knightes eldest sonne
An Esquire.
A Gentleman./

The placing of all Estates of Women according to their degrs

An Empresse
A Queene
A Kings Mother
A Kings Daughter unmaried
A Kings Sister./
A Kings Aunt of the whole bodie
A Dutchesse
A Marchionesse
A Dukes Daughter./
A Countisse
A Viscountisse
A Barronesse
An Erles Daughter.
A Bannerettes wife.
A Viscounts Daughter.
A Barons Daughter.
A Knightes wife
A Queenes Chiefe gentlewoman
An Esquires wife for the bodie
A Chamberer./

Estates of the blood Royall./

5

Dukes eldest sonne and heire of the blood Royall shall haue place before a Marquisse, and yf hee bee not of the blood Royall, hee shall haue place aboue an Erle./

An Erles eldest sonne and heire of the blood Royall shall haue place before a Viscount, And if hee bee not of the blood Royall, hee shall haue place aboue a Baron./

Placinge of straingers./

If any forraine kinge or Prince doe send to our Soueraigne any messinger if hee bee a knight receaue him as a Baron./

If hee bee an Esquire, receaue him as a Knight./

If hee bee a yeoman, receaue him as an Esquire./

If hee bee a Groome, receaue him as a yeoman./

The proceeding to the Parlement at Westminster from the palace there called the white Hall./

First Messingers of the Chamber.
Gentlemen two and two./
Esquires two and two./
Esquires for the bodie./
The sixe Clerks of the Chauncery/
Clerks of the Signett./
Clarks of the priuie seale./
The Mrs of the Chauncery
Batchiler knights./
Knights Bannerette./

The Trumpetters
Seargeantes at the lawe
The Queenes Sergeant alone
The Queenes Attorney and Solliciter together./

Poursuyuantes

The Barons of the Exchequer
Justices of the kings bench and of the Common plees and the Lo. Chiefe Baron together./

Knights of the Bathe
Knights of the priuie Councell
Knight of the garter./

Hee that carieth the Q. cloake and hatte.

① Barons yonger sonnes./
Viscounts yonger sonnes./
Barons eldest sonnes./
Erles yonger sonnes, also./
Viscounts eldest sonnes./
Marquisses ~~eldest~~ yonger sonnes./
Erles eldest sonnes./
Dukes yonger sonnes./
Marquisses eldest sonnes./
Dukes eldest sonnes./
The Cheife Secretary: no Baron.
The Treasurer and Comptroller./
All the Barons in their robes./
two and two the yongest formost./
All Bisshopps in their robes two &/
two, ye yongest formost./
The Ld Admirall and the Ld
Chamberlaine, together, if they
bee Barons and of like degree/

Heralds of armes one
each syde./

Viscounts in their Robes two and two
the yongest first./
Erles in their Robes two and two,
the yongest first./
Marquisses in their Robes
Dukes in their Robes./
The Lord President of the Councell
and the Lord of the priuie Seale./

Clarencieulx and Norray./
Kings of Armes./

The Lord Chauncellor and
the Lord Treasuror of England
together./

The Archb. of Canterbury
and the Archb. of Yorke together
Sergeantes at armes
Garter cheif Kinge
of armes bare headed,/

The Cappe of Estate borne
by an Erle, and with him
on the left hand the Erle
Martiall of England with
the gilt rodde./

The sword borne by
an Erle./

The Queenes Matie on
horsbacke or in her Char
riot in her Robes of estate
her traine borne by a
Duchesse, or Countesse, and
hauing the Pencioners on both
sides of her, with their
Pollaxes./

The Lord Chamberlaine
and the Vicechamberlaine,
on each side the Q.
Matie, and a little behinde
her./

The Mr of the horsse leading
of a spare horsse next
behinde the Queenes Matie

BRITISH MUSEUM

Ladies and Gentlewomen according to their Estate two and two./

The Captaine of the Guard with all the guard following of him two and two./

The placing of greate officers according to the acte of Parlemt made Anno 31. H. 8.

These follow. viz./

The Lord Chancellor,

The Lord Treasuror.

The Lord President of the Councell./

The Lord Privie Seale being of the degree of a Baron or above, shall sitt in the Parlyment, and in all assemblies of Councell above all Dukes not being of the blood royall. viz. the kinges brother, uncle or nephewe./

These Sixe viz.

The Lord Chamberlaine of England./

The Lord Constable of England./

The Lord Marshall of England./

The Lord Admirall of England./

The Lord great Mr or Lord Steward of the kinges house, the kinges Chamberlaine, ar to bee placed in all assemblies of Councell, after the Lord privie Seale, according to their degrees and estate viz: if hee bee a Baron, above all Barons, or if hee bee an Erle above all Erles./

The kinges Secretary being a Baron of the Parlement shall sitt above all Barons: and if hee bee of an higher degree then a Baron hee shall sitt and bee placed according to his degree./

Note that if any of these 11. Officers above mentioned bee not of the degree of a Baron of the Parlemt hereby hee hath not power to assent or dissent in the high Court of Parlement then hee or they ar to sitt on the uppermost woolle sacke in the Parlement Chamber the one above the other in like order as is specified./

The nobillitie placed according to to their Degrees and Dukes after the auncientye of their creations. 1577.

Marquises:

1 Marquis of Winchester. 5 Ed. 6.

Erles.

1. Earle of Arundell.
2. Earle of Oxford.
3. Earle of Northumberband.
4. Earle of Shrewsbury..
5. Earle of Kent. 5 Ed. 4.
6. Earle of Darby. 1 H. 7.
7. Earle of Worcester.
8. Earle of Rutland.
9. Earle of Cumberland. 15. H 8.
10 Earle of Sussex.
11. Earle of Ruttington 1. R. 3.
12. Earle of Bathe 1. H. 7 & 28. H. 8
13. Earle of Warwicke. 1 E. 6.
14. Earle of Southampton. 1 E. 6.
15. Earle of Bedford. 3 E. 6.
16. Earle. of Pembroke. 5. E. 6.
17. Earle. of Hertforth. 29 E. 8.
18. Eerle of Licester. 6 Eliz.
19 Earle of Essex. 32. H 8.
20 Earle of Lincorne. 7 Edw. 4.

Viscounts.

1 Viscount Muntague. 1. & 2 Pet. m.
2 Viscount Bindon. 1 Eliz.

Barons.

1 Lord of Bergauenney
2 L. Audly. 30 H 8.
3 L. Soutche.
4 L. Wiluby of Eresby.
5 L. Straunge./
6 L. Morley.
7 L. Dacres of ye south
8 L. Cobham./
9 L. Stafford.
10 L. Grey of Wilton.
11 L. Scroope./
12 L. Dudley
13 L. Stourton.
14 L. Lumley.
15 L. Montior. 5 E. 4.
16 L. Ogle.
17 L. Darcy of Yorkshere
18 L. Montegle.
19 L. Sandes.
20 L. Vaulx.
21 L. Windsor.
22 L. Wentworth.
23 L. Burgh. 3 H 7.
24 L. Mordant. 24. H. 8.
25 L. Russell. 30 H 8.
26 L. Crumwell. 28 H. 8.
27 L. Euers.
28 L. Wharton.
29 L. Ritche. 1 Ed. 6.
30 L. Wilugby. of Parham.

Some would that the Banner of a Bannerett shall bee two foote square, and so was the old forme: But now because theire worshipp and power is increased, they haue it of three foote.

The usuall Banner for the estate last aboue named is elle long, and yearde broad.

A Banner serveth for a knight of the garter, a Bannerett, a Baron, a Viscount, an Erle, a Marquess, a Duke, a Prince &c. & place vnder a Banner a C. men:

Standard.

The great standard to bee sett before the kings pavillion or tent, not to bee borne in battaile, to bee of the length of Eleven yeards.

The kings standard to bee borne, to bee of the length of viij or ix yeards.

The Dukes standard to bee borne to bee slitte at the end and vij yeardes long.

The Earles standard vj yeardes longe.

The Barons standard v yeardes longe.

The Baronetts standard iiij yeards and the halfe long.

The knightes standard 4 yeardes long and every standard and guydhorne to haue in the chiefe the Crosse of St George, to bee slitte at the end and to conteyne the Creast or Supporter with the poesie word and devise of the owner.

Pennon

A Pennon must bee two yeards and a halfe long, made round at the end, and conteyneth the armes of the owner And serveth for the conduct of some men.

Every knight may have his penon, if hee bee Chiefe Captaine and in it set his armes. And if hee bee made Banerett the king or the Lieutenant shall make a slitte in the end of the pennon, and the heraldes shall rayse it above. And when a knight is made Bannerett, the heraldes shall bring him to his tent and receave for their fees — iijli vjs viijd for every batchelor knight, and the trumpetters — xxs.

Note that an Esquire shall not have his armes displayed in the field but hee may weare his Cote./

Guydon.

A Guydhorne must bee 2 yardes and a halfe or 3 yardes longe, and therein shall no armes bee put but only a mans Creast, Cognysaunce, and devise and from that from his standard and streamer a man may flee, but not from his banner or penon, bearing his armes.

They are under a guidhorne 30. men by the Conduct of an Esquire or a gentleman:

Guydons or flagges for horse men must bee a yard and a halfe longe with the crosse of St George, the Creast or word:

Streamer

A streamer shall stand in the top of a shipp, or in the fore Castle, and therein bee put no armes but a mans Conceite or devise, And may bee of the length of 20 30. 40 or 60. yardes, and it is slitte as well as a Guidhorne or standard, and that may bee a gentleman or any other have or beare./ &c:

A King or duke or other greate Lord when hee Commeth first into the field, shall have his banner rolled with a lace and not displayed: and after hee shall have declared the cause of his takinge the warres in hand not to bee rashly but upon a iust quarrell. Then to command the chiefest Heralde present to enrole it and declare it. Takinge for so doinge there is a fee belonginge viz: if it bee the knight bannerett — xlli a duke bannerett [illegible] et sic de ceteris according to their estats./

And to make him knight that shall beare the same banner, if hee bee ~~not one before, commandinge him~~ to houlde fast and to ride forth in the name of God. It is used to make the breadth of a banner lesse then the length, but there is no rule that holdeth therein.

The making of a Knight, Bannerett in the Feild./

The knight that shall bee made Bannerett bearinge his pennon of armes in his hand, shall bee brought betweene two other knights before the generall of the field, an officer of armes goinge before him. And beeing come unto his presence, where hee shall find accompanied with the nobillitie and Captaines of the field, the heralds shall say as followeth:

It may like your grace to understand that this knight heere present, hath shewed himselfe valiant in the field, for the which hee hath merrited to bee exalted in the degree of a knight Bannerett and so hereafter to beare his banner in the field./

This done the said generall shall cutt of the poynte of his pennon or guidhome and say unto him Advances toy Bannerett with that the trumpeters shall sound: And then hee shall bee conveyed to his tent

16

With the heraldes, the trumpeters sounding before him. And then have every their fees appertayning to the same which is to the heraldes iijli vjs viijd for every bachelor knight and to the trumpeters xxs./

Every bannerett and every estate above him shall have his banner displayed in the field, if hee bee chiefe Captaine. And in the banner armes bee sette:.

[illegible] Venetijs 0 – 2s – 0
Orontij mathematica 0 – 3s – 4d
Mattheoly in Dioscoridem 0 – 3s – 6
[illegible] in 3 voluminibus 0 – 10s – 0
Tossanus in prophetas 0 – 2s – 6d
Borrhaus in [illegible] 0 – 2s – 0
Opuscula Calvinj 0 – 5s – 0
Urbanus Rhegius de [illegible] 0 – 1s
[illegible] in Lucam 0 – 2s – 4d
[illegible] cum commento 0 – 0 – 4d
[illegible] 0 – 1s – 4d
Postilla Draconitis 0 – 2s – 6
[illegible] 0 – 2 – 0
[illegible] 0 – 2 – 6d
[illegible] 0 – 3s – 0
Harmonia Calvinj 0 – 3s – 4d
Bibliander de [illegible] 0 – 2s – 6d
Borrhaus in [illegible] 0 – 2s – 6d
Calvinus in psalterium 0 – 3s – 4d
[illegible] 0 – 1s – 4d
[illegible] 0 – 2s – 6
[illegible] 0 – 2s – 0
Mathematica [illegible] 0 – 2s – 6d
Dictionarium [illegible] 0 – 6s – 8d
Opera [illegible] 0 – 3s – 4d
Antonius [illegible] 0 – 2s – 6d
1 liber [illegible] de vita [illegible] 0 – 1s – 0

Sm 3li – 16s – 8d

Ao 1558 10

[illegible] Bowlynge hathe a dysshe [illegible] of late

1225/25 Item [illegible] hathe a [illegible] basket

[illegible] hathe a [illegible]

[illegible] goodman [illegible] hathe a [illegible]

widow Bedyngton hathe [illegible]

[illegible] a [illegible] dysshe

master [illegible] a [illegible] off [illegible]

[illegible] in my [illegible]

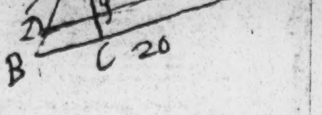
Item [illegible] in my [illegible].

Item [illegible] a pillow

Z 4 5/3 Item [illegible] a [illegible]

Item widow Bedyngton a [illegible] blanket

Item [illegible] a pillow



225
49
176
20 (8 4/5

44/5 100/5

56/5 28/5 is BC ergo AC is

sit GC 1 ergo GA 16/5

21/5 Z 7/1 35/21 DB

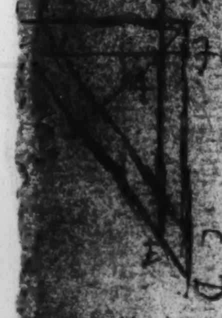
21/5 Z 15/1 25/7 EF

20 140/7

105/7 25/7

21/5 Z 20 320/21 is DE

16/5



Borowed of [illegible] the first of aprill 1558. these boks followyng

first [illegible] in novum testamentum

Chrysostomus in genesim

pellicanus in apocalypsa

[illegible] in pentateuchum

[illegible] in Josua

[illegible]

historia [illegible]

[illegible]

21 Z 100/1 320/21

320/21 Z 20 115/7 345/21

320 16/5

15 21/15

420

80/7

90 315

320 Z 420 345

315

320 420

315 345

16 Z 21 69 63

21 23

Z 5 5/4 AB

Z 5 5/3 ED

ED & CD are equal

likewise AB & AF

master [illegible] hathe a [illegible] basket

[illegible] a [illegible] of [illegible] the yerd [illegible] anno 1559

[illegible] for a [illegible] cott iiij s iiij d

[illegible] ~~[illegible]~~ ~~[illegible]~~ x s x d

Item [illegible]

Item [illegible] xiij d

Item [illegible] a [illegible]

Item [illegible] a [illegible]

[illegible] hathe [illegible]

~~Item to widow Bedyngton a [illegible]~~

Item [illegible] a old [illegible] x d

Item a [illegible] [illegible]

Spendyng mony [illegible]
for the barber [illegible]
for the boy [illegible]
for [illegible] [illegible]

for a brushe [illegible]
two shirts [illegible]
4 handkerchers [illegible]
two payre of nether stockes [illegible]
a taffeta hat [illegible]

11

The Inventorye of my masters bookes
Charged with him to Eaton.

17

Imprimis grammars o— ij
one Englishe & latin
the other greke o—
Coopers dictionarie o— j
D. Haddons orations in Latin o— j
Buchananus in Latin o— j
Divers questions in Italion by Tartaglia o— j
Duplici copia verborum o— j
Justin in Latin and Justin in englishe o— ij
~~[illegible]~~
Ovidii nasonis poete o— j
publii Terentij o— j
Comentarij Caesaris o— j
Ciceronis et demosthenis sententiae o— j
flores sive formule loquendi o— j
Ciceronis ~~et~~ demosthenis et Terentij dogmata philosophica 1
Epitome Colloquiorum erasmi o— j
Epitome de copia verborum — j
flores Senecae — j
Tulli de senectute in greke o j
Susenbrotus o— j
Dialogi sacri castaliani o— j
Officia Ciceronis o—
Officia Ciceronis anglice & latine ij
numerandi doctrina [illegible] methodo exposita o— j
Iodoci willichii Resselliani arithmetica — j
The philosophers game in Latin o— j
Novum testamentum o— j
[illegible] epistolas Ciceronis o— j

englishe

The [illegible] of witt o— j
The arte of [illegible] j
an oration made by D. Haddon in Englishe — j
nowells Cathechisme o— j
Sternholds psalmes in meter j
The true subiecte to the rebell j
one phrase boke of [illegible] — j
Two paper bookes to translate latin into englishe & englishe into latin o— ij
One Booke for Examples j
The Education of youthe j
One paper booke for arithmetike
Arithmetica memorativa o— j
The pathewaie to knowledge o j
~~[illegible]~~
of [illegible]

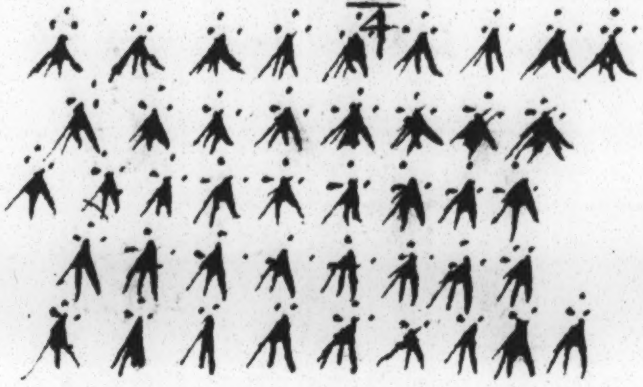
~~[illegible]~~
~~[illegible]~~
[41] ~~[illegible]~~

a° 1558
Money payde by me Nycholas Dyxson for [illegible] the [illegible] of maye [illegible] for byndinge of a boke

18

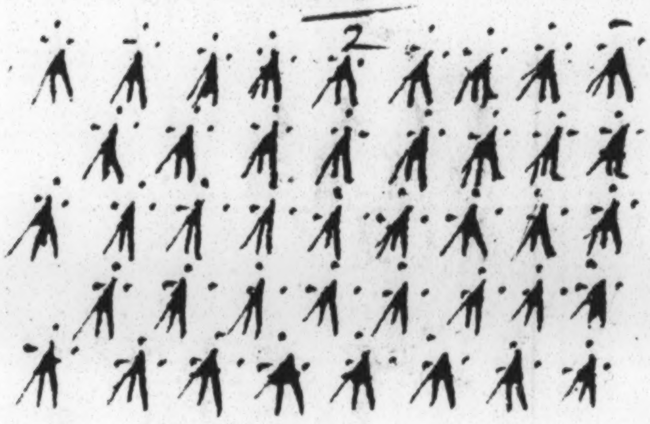
The Queenes Bonet.

3/4



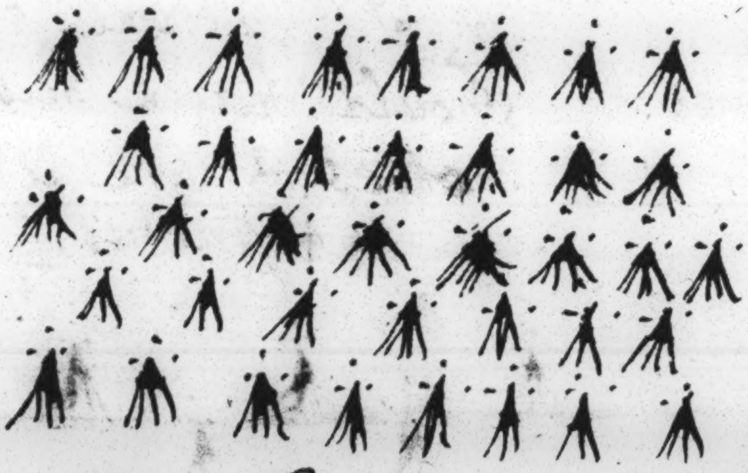
The Q: sleues Inche

1/2

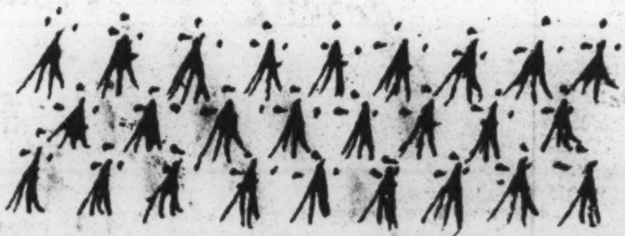


The Q: gownes Inches

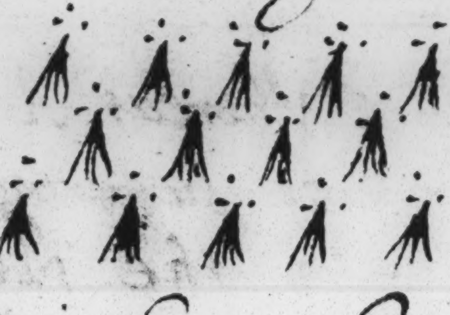
1/2



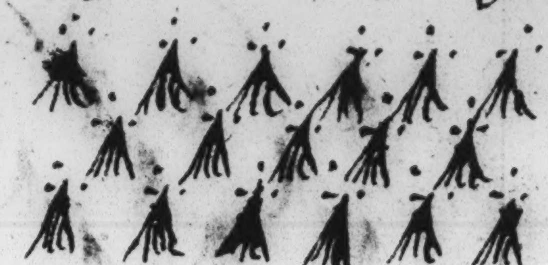
The Princes Bonet.
Inches



The Princes gowne inshes 2.

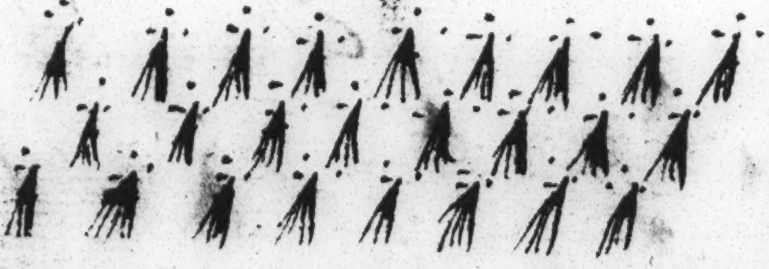


The Dutches Bonet
Inches 4 by sufferants

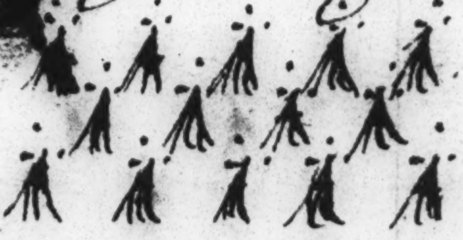


The Princes sleues inches

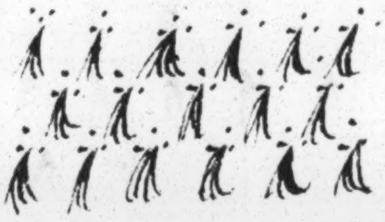
1/2



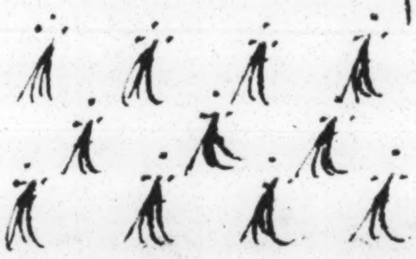
The Dutches gowne
3 Inches full.



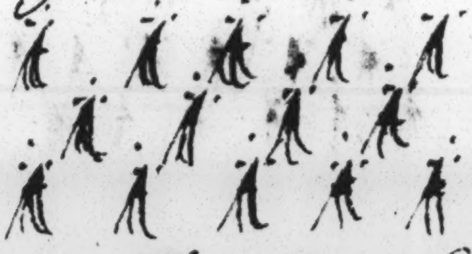
The Dutches sleues 2 Inches 1/4.



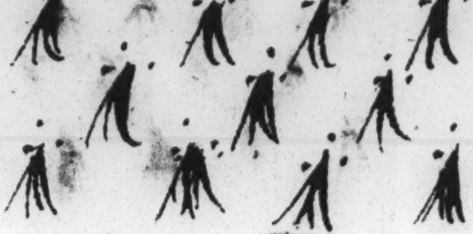
The Marchiones sleues 2 inches 2/4.



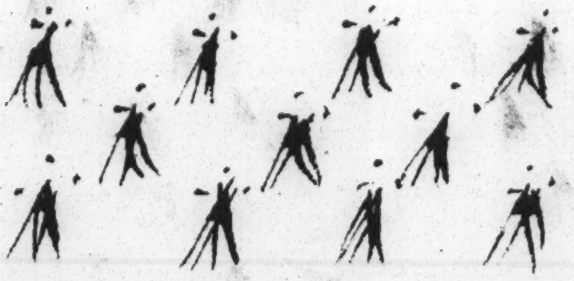
ffor a Marchiones gowne 3 Inches 1/2



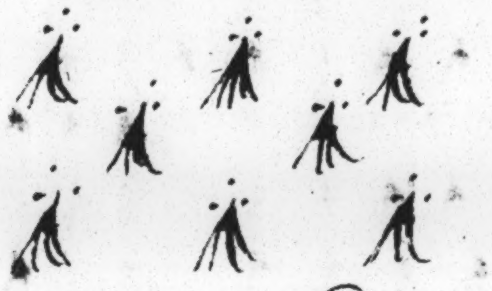
A Countes sleues 3 Inches full.



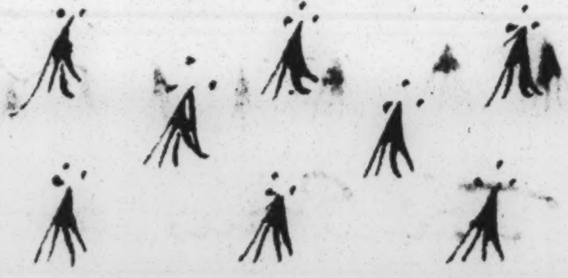
A Viſcounteſſes sleues 4 Inches full.



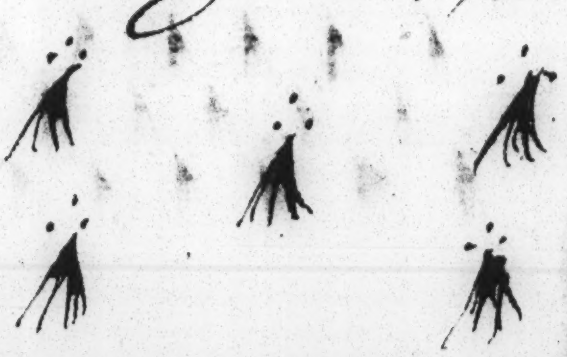
A Viſcounteſſes gowne 5 full & the last that alter



A Boneneſte by ~~full~~ ſufference doth alter in her ſleues whereas by old cuſtome ſhee should haue but 3 rowes & none alter 4 Inches 3/4.

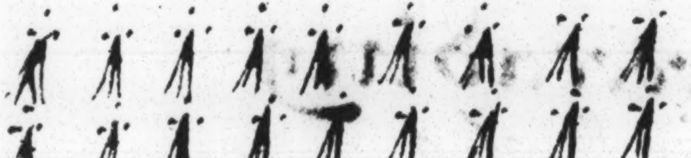


Whereas A Boneneſte by sufferenee doth aber in the sleues. A queſtion to bee knowen ſhee shall weare in her gowne 7 full.

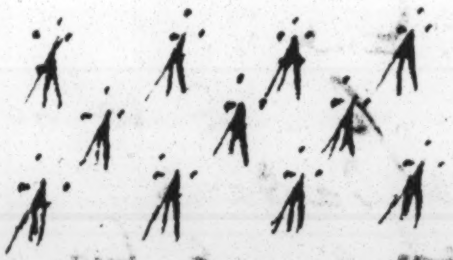


20

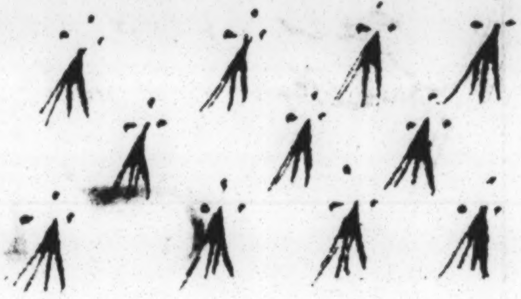
Memorandum A Bannerets wife shall weare 2 rowes in her sleues ynche thicke and A knights wife shall weare but on row likewise./



A Bannerets wiues 3 full./



A Knights wife in her Bonet 3 and $\frac{1}{4}$./



Memorandum that all manner of estate shall weare theire apparell ~~a~~ poudered as is aboue said. the king alwaies at his pleasure./

The Prince with on alter./
A Duke with 4 barres plaine.
A Marquisse three and a halfe.
An Erle three./
A Viscount two and a halfe
A Baron two./

Yt is to bee noted that the barres must bee set vppon the shoulder or the backe round about the robe poudered with two Rewes deepe or two and a halfe according as the estate is./

Item all Manner of Ladys of estate to weare in their mantells and Surcotts bonnetts and Traynes as is above said./

A viscount hath no barres on his robes of estate but hath two barres and a halfe of minever on his parlement robe./

The proceading to the Funerall of a greate estate./

ffirst two yeomen Conductors with black staves
Item poore men in gownes ij and ij./
Item a knight at the funerall of a Duke or Marquis, or an Esquire to beare the standard./
Item the defunctes gentlemen ij and two./
Item the two ~~standards~~ Secretaries./
Item the other gentlemen Esquires and knights two and two./
Item the two Chaplaines to the defunctes./
Item the preacher being a Bishopp or Deane
Item the defunctes three chiefe officers videlt the Steward Threasorer and Comptroller with white staves in their hands./
Item an Esquire to beare the greate banner of his Armes./
Item the Heraldes to weare the defunctes Coate of armes./
Item a Herald to beare his Healme and Crest.
Item a Herald to beare the Targe
Item a Herald to beare the sword./
Item a King of Armes to beare the defunctes Coate of Armes of damaske or satten and on

Each side of him a gentleman huisher./

Item the bodie borne by viij gentlemen in gownes

Item iiij Esquires assistantes to the bodie./

Item iiij bannerolles borne by iiij Esquires in gownes

Item the principall mourner, and on each side of him a gentleman huisher, and his traine borne by a gentleman./

Item the other chiefe mourners in number accordinge to the degree of the defuncte, viz: namely for a Marquisse nine and so for all Earles, for a Baron vij, and for a Knight v, and for an Esquire three./

Item ij yeomen huishers with white roddes./

Item the defunctes yeomen, ij and two./

The proceding on horse./

Ffirst two yeomen Conductors with black roddes in their handes./

Item the standard borne by an Esquire his horse trapped garnished with a Shaffron and iiij Escutcheons of Armes,

Item the defunctes gentlemen ij and ij with their hoodes on their shoulders, if they weare coates./

Item the two secretaries in like order./

Item the esquires and knightes./

Item the two Chaplaines of the defuncte with their riding apparell according to their degrees

Item the preacher with his apparell accordinge to his degree./

Item the Steward Treasuror and Comptroller with white staues in their handes their horsses trapped./

Item an Esquire to beare the greate banner his horse trapped and garnished with a Shaffron and iij Escoutcheons:/

Item the kinge of armes and iiij heraldes in moorninge apparell, their horsses trapped wearing their Cotes of Armes./

Item the Chariot or Corps couered with veluett garnished with Escoutchions of Armes, and Shaffrons a gent husher sittinge in the fore part of the Chariot, with a white rod in his hand./

Item the iiij bannerolles borne by iiij gentlemen their horsses trapped./

Item the principall moorner his horse trapped and on his ~~left~~ side somewhat behind him the gentleman of the ~~other~~ horse to the defuncte, his horse trapped, and leading in his hand the horse of Estate couered and trapped with blacke veluett./

Item the other viij chiefe moorners their horsses trapped./

Item two yeomen hushers with white roddes./
Item all yeomen two and two./

The funerall of A Marques

A hearse to bee wrought of tymber with fiue principalls xxx foote in the height, seauen foote longe, and v foote broad garnished as followeth./

First the topp and railes couered with broad cloth./
Item for the upper valence viij yardes of veluett./

Item for the nether valence whereunto the fringe is sowed vij yardes of veluett Cutt in twoo./

Item xviij yardes of blacke silke fringe, halfe a quarter and a naile deepe./

Item viij elles of Taffata for the Matie, and buckeram to line the same./

Item viij yardes of blacke veluett for the upright postes./

Item a pall of xxx yardes of veluet or more./

Item a Carpett and twoo quisshons of veluett for the principall moorner./

Item xvi quisshons of taffata or Taffa lined with Cotten for the other viij moorners./

Item viij stoole Couers of blacke cloth for the same moorners./

Item a Carpett and a quisshone of veluett for the principall moorner to kneele on at the offeringe./

Item the house and Church to bee hanged with blacke clothes./

The offeringe./

First the Chiefe moorner to offer for the estate the other viij to follow./

Then the Chiefe moorner alone, without hauing his traine borne vp. and then to remaine and receaue the hatchementes./

Then the Cote of armes to bee offered by twoo moorners

Then the sword in like manner./

Then the targe./

Then the healme and Creste, for them selues twoo and twoo

Then the iij assistantes together./

Then the greate banner./
Then the standard./
Then the Steward Treasorer and Comptroller.
Then all other gentelmen in gownes./

This done the body to bee carried to the buriall with the iiij banderolles at each corner, the three cheife officers givinge their attendaunce, and breaking their staues at the grave after all the service is said, whilst all other goe homeward with the kinge of armes in such order as they came to church./

Of velvett./

ffor the pall — xxx yardes./
ffor the valence — viiij yardes.
ffor the valence in halfe breadthe whereunto the fringe is sowed vij yardes.
ffor the iiij upright postes vij yardes./
ffor too carpetts — ix yardes fiue yardes for the one and foure for the other./
for a cushion — ij yardes.
Some all of velvett — lxxvij yardes./

A slopp is a moorning cassocke for ladies and gentelwomen not open before./

A surcott is a moorninge garment made like a close strait bodyed gowne, which is worne under the mantle, the same for a Countesse must haue a traine before and an other behind, for a Barronesse no traine./

The traine before to bee narrow not exceeding the breadth of viij inches, and must bee tucked up before under the girdle or borne uppon the left arme./

BRITISH MUSEUM

To be prepared by the painter for the funeralles of an Earle

26

Imprimis a great banner of Armes./
Item a Standard of his Creaste./
Item iiij bannerolles./
Item a Coate of armes of damaske./
Item a Cote of Armes of Sarsnet./
Item a Targe of armes./
Item a Sworde the hilts and pomell guilt with a scabard and girdle of blacke veluett./
Item a healme of steele guilt./
Item mantelles of blacke veluett with knoppes of burnished goulde and tassells of silke./
Item a wreate of Coloures./
Item a greate Escocheon on buckram a yard square with the armes and Coronett in metall for the maister
Item fiue great Escutcheons on paste boorde, for the principall postes of the hearse./
Item fiue Escutcheons on Sarsnett of fine goulde for the Corpes./
Item ix dozen of pencells for the hearse./
Item iiij dozen of Escutcheons on buckram metall
Item iiij dozen of Escutcheons on paper ~~[illegible]~~ royall of coloures./
Item one dozen of single Escutcheons of buckram of metall./
Item on greate brasse of iron for the healme, crest, sword, and targe,
Item vj smaller brasses of iron for the greate banner, Standard and the foure bannerolles./
Item fiue blacke staues, for the banner, standard and bannerolles./
Item two blacke staues for ye Conductors./
Item fiue white staues for the Steward, Treasoror and Comptroller./

For the funerall of an Earle

27

Imprimis the Corps to bee prepared Coffened and leaded, and to bee placed within Chappell ~~Chappell~~ of his house till the day of the buriall./

Item a hearse of timber to bee erected in the Church the same to bee Covered with black cloth, furnished with Certaine velvettes to the number of 36 yardes, whereunto must bee sowed a fringe of viij yardes of silke in the same hearse to bee also garnished with Escutcheons & pennells./

Item a Ciel or maiestie for the same hearse of blacke taffata lined with buckram, to bee iij and a halfe broad and iiij yardes and halfe in length./

Item a pall of blacke velvett for the Corps conteyning [illegible] yardes./

Item two Carpetts of blacke velvett for the chiefe moorner of three yardes square

Item three large quishons of blacke velvett./ ~~and viij stoole clothes~~

Item xvj quishons and viij stooles Clothes of blacke cloth for the other viij moorners.

Item blacke Cloth and bayes for the Church, hearse, rayles about the hearse, and at the house for the apparelling of the hall, great Chamber and Chappell./ [illegible]

Item ix chiefe moorners in black, whereof one to bee an Earle, the other viij barons and knightes,

Item iiij assistantes knightes esquires or gentlemen in gownes and hoodes./

Item three principall officers videlt Steward, Treasuror and Comptroller, in gownes and hoodes bearing white staves

Item a gentleman in gowne and hoode to beare the great banner./

Item a gentleman in gowne and hoode to beare the standard

Item iiij gentlemen in gownes and hoodes to beare iiij bannerolles

Item a gentleman in gowne and hoode to beare the chiefe moorners traine./

Item two gentlemen Ushers in gownes and hoodes./

Item a Bisshopp, deane, or other great clarke to preach having blackes./

Item certaine clarkes for singinge men for the time of the funerall./

Item too yeomen Conductors, too porters and the other yeoman in black cotes./

Item poore men to have gownes in number so many as the executors will./

Item likewise certaine gentlemen to make the proceedinge besides the before named, having gownes and hoodes the number of them to bee at the executors appointment./

The proceeding to the funerall of an Earle./

ffirst too yeomen Conductors with blacke staves./

Then poore men in gownes too and too./

Then the standard borne by an Esquire his hoode on his heade./

Then gentlemen in gownes too and too./

Then gentlemen of the Earle surviving who is sonne and heire to the defunct.

Then gentlemen of the Earle defunct./

Then the too Secretaries./

Then the Doctors of phisicke and other doctors./

Then the too Chaplaines to the defunct./

Then knightes and Esquires straungers having blackes./

Then the defunctes three chiefe officers viz: Steward Treasorer and Comptroller with white staves in their handes./

Then the preacher being a Bisshopp or a Deane./

Then the great banner borne by an Esquire./

Then the helme and Creste borne by a herald having one the Coate of Armes of the defunct, who also is to receave the hatchementes of the morners in the time of offeringe./

29

Then the sworde boren by an herault./
Then the targe boren by an herault./
Then the Cote of armes of damaske boren by an herault
Then Garter and on his left hand going with him a gentleman
huissher next before the Corpes their hoodes on their heade.
Then the Corpes couered with a pall of blacke veluett
garnished with Escutchions of sarcenett and fine gold,
boren by viij gentlemen in gownes and hoodes. The same assisted
by iiij knights or Esquires holdinge eche of them a Corner
of the pall, At either side of the Corpes the banneroles
boren by Esquires or gentlemen, iiij in number at the least
but sometimes vj and viij:/

Then followeth the principall moorners beinge an Earle
hauing a gentleman huissher and his traine boren by a
gentleman in gowne and hoode:
Then the other viij moorners./
Then two yeomen vsshers bare headed with roddes in
their handes./
Then all the yeomen in blacke Cotes, the yeoman to the
defunct going foremost./

Liueries for noble women at thenterm^t of any greate estate. A Duches./

ffor her selfe ——— xvj
ffor the trapper of her horse of veluett ——— xvj yarde
and of cloth fiue yardes,/
ffor her three gentlewomen ——— xvj yardes
ffor her selfe on mantellett on barbe on frontlett and
foure kerchefes./
ffor her three gentlewomen three mantelletts three
barbes, three frontletts and sixe kerchefes./
And liuery for seauen seruants./

A Countes:/.

30

For her selfe ——— xvj yardes
ffor her trapper ——— v yardes
ffor her three gentlewomen ——— xv yardes.
ffor her three gentlemen ——— xv yardes
ffor her selfe on mantellett, on barbe, on frontlett, and two kerchefes./
ffor her gentlewomen for linnen in all pointes as before
And livery for viij servantes./

A Barones/.

For her selfe ——— xij yarde
ffor her trapper ——— v yardes
ffor her two gentlewomen ——— x yardes
ffor her to gentlemen ——— x yardes
ffor her selfe on mantellett, on barbe, on frontlet, and two kerchefe./
ffor her two gentlewomen to mantellette two barbes two frontellets, and one kerchefe for her owne gentlewomen to elles of fine hulland./
A livery for foure servantes./

Ladies and gentlewomen./

ffor her selfe ——— vj yarde 4.
ffor her trapper ——— iiij yardes.
ffor her gentlewoman ——— iij yardes.
ffor her selfe one mantellett, one barbe, on frontlette, and two kerchefes./
And for livery for iiij servantes./

Fees due to certaine of the kinges Servants of every new dubbed bacheler Knight:/

To the office of Armes for the entring of his Armes in record	xxs
To the gentlemen usshers of the Chamber	xxs
Item to the yeomen usshers	xs
Item to the groomes of the Chamber	xs
Item to the Pages of the Chamber	xs.
Somme	iij li xs.

The discommodities that may happen to an Army, for lacke of Ensignes, as Banners, Standards, Pennons, and Guydons, which of necessity must bee had in Battaile./

First for Conduct, and for men to resort unto a hundred men under a standard and for their Captaines to bee knowen thereby where to have them, when neede shall require, as knights Bannerette and Barons./

Also under a Banner of Armes a hundred men to bee conducted./

And none to have them but Baronette, knights of the garter, Barons, Viscounts, Earles, Marquisses, Dukes, and Princes, for the Conduct under each of these a hundred men, and under their standard as is a foresaide,

Also pennons of Armes, and the Guydons for an Esquire gentleman or Captaine, to bee knowen thereby to all his men to follow in their order in times of musters and battailes, under each of them fifty men./

Without Standards, pennons, and the Guydons the king in time of battaile cannot make Bannerette. As hath beene accustomed in this noble Realme of England time out of minde./

Also without the view of knowledge of these ensignes and tokens officers of Armes cannot iudge and discerne of the merite of noble men and gentlemen in their valiant acts, Nor yet haue knowledge, where to finde the Captaines, and leaders, if they bee sent for in time of neede, And other discommodityes may come thereof whilst our men shall not bee able to know their Captaines from their enimies in time of forraginge or of battaile./.

Also it euer hath beene the Custome and obserued in this noble Realme of England, that euery Captaine would rather die in the field then loose any of these aforesaide Ensignes or tokens of his Armes or nobillity as standards, Banners, pennons, or Guydons, And all waies untill this day, they haue in any battaile where they haue them, and preuailed, had the victory of and against the generall flagges of their enimies, which are no higher then a man may hold a little ouer his head, and doe not waver in the winde but by the force of his armes that beareth them: whereas Banners, Standards, pennons, and Guydons do waver in the winde, and bee seene farr of, makinge the enimy afraid, and comforting the frends that follow them.

If there bee nothing borne for ensignes ~~then~~ but flagges as streamers etc, the bodies of the nobillity of this Realme shall not bee knowen from straingers, neither gentlemen from knightes, nor knights from Barrons nor no degree of nobillity from other, but euery man in like good bastardes and legitimates./.

De gubernatore ac principali capitaneo exercitus./

33

Primo ordinatur locum tenens et primarius sive principalis Capitaneus./

Secundo datur potestas Congregandi ducendi regendi et gubernandi et ad terram applicandi et descendendi et in hostes irruendi etc.

Tertio datur potestas nobilitandi Arma dandi et ordine militari decorandi.

Quarto datur potestas audiendi Causas Civiles que officio suo tangunt.

Quinto datur potestas faciendi statutā, et proclamationes inde faciendi et executioni demandandi.

Sexto datur potestas quoscunque delinquentes et facientes contra huiusmodi statuta castigandi et incarcerandi et inde deliberandi./

Septimo datur potestas audiendi et terminandi causas Criminales et delinquentes iuxta eorum demerita castigandi et penas mortis et membrorum infligendi./

Octavo datur potestas salvos Conductus per terram [illegible] locorum quibuscunque personis Concedendi./

The office and authoritie of A Kinge of Armes in his province./

First as much as hee can hee shall take knowledge and keepe recorde of the Armes, Creastes, cognisances, and auntient olde wordes, as also of the line discent or pedigree of every gentleman within his province of what estate or degree soever hee be

Item hee shall enter into the Churches, Chappeles, oratories, Castles, houses or auntient buildings to take knowledge of their foundations and of the noble estates buried in them, as also of their Armes, and armes of the places, their seales, and their auntiant records./

Item hee prohibite any gentleman to beare the Armes of any other, or such as bee not true Armory, and as hee ought according to the law of armes./

Item hee shall prohibite any Marchaunte, notary or other to put their names markes or devises in Escutcheons, or Shieldes, which appertaine to gentlemen only bearing Armes, and to none other./

Item hee shall make diligent searche if any beare Armes without authoritie or good right, and finding such, although they bee true blazon, hee shall prohibite them./

Item the said king of armes in his graunte hath full power and authoritie by the kinges graunt and by vertue of his office to give Confirmations to all noble men and gentlemen ignorant of their Armes or Creastes, for the which hee ought to have the fee belonging thereunto./

Item hee hath authoritie to give Armes and Creastes to persons of ability deserving well of the prince and Common weale by reason of office, authoritie, wisdome, learning, good manners, and sober governement: they to have such graunte by patent under the seale of the office of the said kinge of Armes, and to pay therefore the fees accustomed./

Item no gentleman or others may erect and sett up in

Any Church at any funeralls, either Banners, Standards cotes of Armes healmes, Crestes, or swordes, or any other hatchment without the licence of the said kinge of Armes of the province, or by the allowance and permission of his Marshall or deputy, Because the Armes of the noble estate deceased, the day of his death, the place of his buriall, his marriages and Issues, ought to bee taken by Certificate and recorded in the office of the said kinge of Armes for his perpetuall memory

Item no gentlemen ought to beare their difference in Armory otherwise then the order of Armes requireth. And when yonger brethren do marry and erect and establish new houses and accordingly are to beare their Armes with such distinctions and differences that they may bee knowen from the elder families out of which they are descended. The kinge of Armes of the province is to bee Consulted withall, and such differences of houses are to bee assigned, and established by his privitie and Consent, that so hee may advise them to the best, and keepe record thereof, otherwaies gentlemen may either hurt themselves by taking such a difference as shall preiudice them, or else by taking to neare a difference may preiudice the chiefe house from which they are descended./

The kinge of Armes of the province is to have especiall regard that no man beare armes by his mother bee shee never so good a gentlewoman or never so great an inheritrix, unles hee also beare Armes by his fathers stocke and linage, properly belonginge to his surname. Quia apud nos in Anglia partus non sequitur ventrum./

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Likewise hee is to see that no gentleman discended of noble race and bearinge Armes, doe alter and change those Armes, without his knowledge, allowance and consent, if any doe use the Armes of others, or such as they ought not, and will not be reformed, hee is under a certaine paine and at a certaine day to warne such offenders to appeare before the Cheife Earle Marshall of England or his deputy, before whome the same is to bee ordered, heard and reformed./

The procedings to the funerall of A Knight in London./

First the Children of the hospitall./
Then two yeomen Conductors in blacke cotes with blacke staves in their hands./
The poore men in gownes two and two./
The poore women./
Then the quier./
Then the preacher.
Then the standard borne by a gentleman in gowne and hood./
Then gentlemen in gownes./
Then all the Aldermen that weare blacke./
Then the executors to the defunct./
Then the mayor if hee bee a mourner./
Then the penon borne by a gentleman in a gowne and hoode./
Then the healme and Creste./

Then the Cote of Armes./
Then Clarencieulx kinge of Armes./

The corpes covered with a pale of blacke
velvett, boren by vj yeomen in blacke cotes
Assisted by 4 gentlemen in gownes and
hoodes, as also betweene 4 pennons
of the Armes of th com
panies of the citie./

Then next after the Corps followeth the Chiefe
moorner./
Then other two morners./
Then other two moorners./
Then followe the Chamberlaine and Towne Clarke
of London./
Then the Sword bearer./
Then the Lord Mayor in blacke./
Then the Aldermen havinge no blackes./
Then the estates of women havinge blackes./
Then Aldermens wives havinge no blackes./
Then the Companies./
Then the Masters of the hospitalles with their staves

The offeringe

ffirst the Chiefe moorner to offer alone beinge
attended on by the other 4 moorners./
Then the Cote of Armes./
Then the Sworde./
Then the Targe./
Then the Helme and Creaste./

Then the penon /
Then the Standard /
Then the chiefe moorner to offer alone for himselfe
Then the Lord mayor /
Then the other 4 moorners /
Then the aldermen having blackes.
Then Aldermen having no blackes /
Then the executors /
Then the Chamberlaine, and towne Clarke,
Then the gentlemen in blacke /
Then the masters of the hospitalle.
Then the Companies /
Then all women in blacke /
Then all the Aldermens wives and other gentle women havinge no blackes //

The prices of the hatchments prepared by the painter /

A Standard	xls — xlvs l.
A greate banner	ls — xls
A Bannerole	xxxs iiijd xxxs
A penon	xxvjs viijd
A Cote of Armes of sarcenett	xxvjs viijd
A Cote of Armes damaske	iijli vjs viijd
A healme	xiijs iiijd xxs
Mantles of velvett with knoppes and tassells	xxs xxxvjs viijd
A Crest carved and guilt	xiijs iiijd
A Sword with a girdle	xiijs iiijd xxs
A targe	vjs viijd xxs xiijs iiijd

A Compartement Escoucheon —— xls vjs viijd
A wreathe of Coulers —— vs iiijs iiijd
A Hatchment for the maiestie with healme and supporters on buckeram —— xls xjs viijd
Pencells at xijd the pece, the dozen xijs at xd a pece the dozen xs.

Small Escoucheons on buckeram at xijd the pece the dozen xijs

Greate Escoucheons on buckeram at ijs the pece, the dozen xxiiijs in metall.

Escoucheons on paper royall in metall at xvjd the pece the dozen xvjs, at xd the pece the dozen xs

Bannerolls 4 at xxvjs viijd the pece —— vli vjs viijd.

Compartment Escoucheons vj at vjs viijd the pece, xls

Chaffrons for v horses at xvjd the pece, vjs viijd at xijd the pece —— vs

A Brasse of Yron for the Cote healme and Creaste —— iijs iiijd

A small Brasse of yron for the standard —— xxd xvjd

A small Brasse of yron for the penon —— xxd xvjd
Blacke staves for the banner, bannerolls, standard, and penon, at —— ijs —— the pece.

Fees due to the officers of Armes
giving their attendance at the
funeralls of great estates. —

At the funerall of A Knight

39

To the kinge of Armes of the province for his fee vli.
To him for his blacke vj yardes at xviijs ye yarde vli viijs
To him for livery for iiij servantes at xs the yarde iijli
To him for his iourneyinge charges outward and home ward at xijd myle.
To every herald for his fee iijli vjs viijd
ffor his blacke v yardes at xiijs iiijd the yarde iijli vjs viijd
ffor his servantes liveries in number two at xs the yarde xxs

ffor his iournyinge charges
outward and homeward
at vjd the mile./

The hearse with all the furniture thereof, aswell timber, as cloth, velvett, escucheons, pennells, togeather with the pall of velvett, hoode, stooles, and cuisshons, are fees due unto the officers of Armes, unles they bee agreed with all and compounded with for the same./

Vnaquaqꝫ libra inter Reges
et heraldos, sic dividitur

Regi Cuiuslibet Armoꝝ ——— iijs iiijd
Heraldo Armoꝝ ——— xd
prosecutoribus inde ——— nihil./

Vnaquaqꝫ libra inter Reges, heraldos et prosecutores Armoꝝ
sic dividitur./

Regi Armoꝝ ——— iijs xd
Heraldi Armoꝝ ——— xvijd

Prosecutori Armorum ———— viij d

et inde remanet ex libra: ———— ij d

Largitiones Principis sic dividitur omnibus presentibus videlt. ——— 3 li

Regi Armorum ———— xiiij s

Heraldo Armorum ———— viij s

Prosecutori Armorum ———— iiij s vj d

Remeratori allorantur ———— xx d

Registro allorantur ———— iiij d

et sic remanet ex quinque libra ———— iij s ij d

Militum feoda xxti solidorum sic inter Regis et Heraldos dividitur, cum sint completi numero./

Regi Armorum ———— iij s

Heraldo Armorum ———— xviij d

Gartero pro dono Armis in Rotulo regis standis ———— xvj d

Heraldo aut Armorum Regi qui dictum feodum colligit ——— viij d

Allowances of seruantes and blackes at the funeralls of Mary Queene of Scottes at Peturborough on Twesday the first of Aug: 1587.

The Countesse of Bedford being Lady cheife moorner, for her surcote and mantell with a longe traine ——— xvj yde

Too gentlemen in cloakes to eache iij yardes and a halfe fiue yeomen./

Euery other Countesse had xij yardes, like number of gentlemen in cloakes, and yeomen in cotes./

Euery Barronesse had fiue yardes, too gentlemen and fiue yeomen in cotes./

Euery knightes wife had, one gentlewoman, and two yeomen./
Euery gentlewoman had iiij yardes and a halfe a peece
The Ladies had Paris heddes and barbes./
The Gentlewomen had white heades./
Euery Erle had for himſelfe x yarde, two gentlemen in Cloake and viij yeomen./

Euery Baron had for himſelfe viij yarde a gentleman in a Cloke, and fiue yeomen./

Euery knight had sixe yarde and two yeomen./
Euery Esquire had for himſelfe fiue yarde and one yeomon./

Euery gentleman wearing a Cloke had for the same three yarde and a halfe./

Garter and clarencieulx kings
of Armes had for their blacks
either of them vj yards

Euery herald had for his blacke fiue yearde./

A Duke may haue./

A Treaſorer.
A Chamberlin.
ffoure gentlemen huſſhers./
A Steward./
A Comptroller./
A Mr of his horſe./

An Erle./

A Secretary./
A Comptroller./
A Steward./
Two Gentlemen huſſhers./
A gentleman of his horſe./

A Baron may haue./

A Steward./
A Clarcke of his kitchen,
A yeoman of his horſe./
A gentleman huſſher, but couered and not bare headed when hee goeth abroad./
A yeoman huſſher./
A groome of his Chamber
A yeoman huſſher of his halle and his groome but no marſhalle
A Seruer Armed./
A Caruer, but vnarmed./
A ffooteman./

His Cupp couered though in the presence of his better but no assay taken at any times./

His foote Carpett single./

A Baronesse lyinge in Childe bed may haue single Carpette round about her ~~[illegible]~~ bedd, no foote sheete neither with ermyne nor without./

A Baronesse./

A Baronesse may haue no trayne borne. but hauing a gowne with a trayne ought to beare it her selfe: Queere: whether shee may haue any trayne borne. to the great Chamber doore in the Courte./

Her gentleman Usher going before her abroad, ought not to goe uncouered./

The Banner of euery knight of the garter at Windsore is two yardes and the quarter longe and a yarde three quarters broad beside the fringe./

The Queenes Banner is two yardes ~~and~~ a halfe longe and two yardes broad beside the fringe./

The deffinicion of an Esquire and the seuerall sorts of them according to the custome and vsage of England

An Esquire called in latine Armiger Scutifer, et homo ad Arma is hee that in times past was Costrell to a knight the bearer of his sheild, and healme, a faithfull Companion and associate to him in the warres, seruing on horse backe, whereof euery knight had two at the least attendant vppon him in respect of his fee for they held their land of the knight by scutage, as the knight held his of the kinge by knights seruice, At this day that vocation is growen to bee the first degree of gentry, taken out of service in the warres from whence all the other degrees of nobillity are borrowed./

Heires apparent to knights./

The first of them and the most auntient are the eldest sonnes of knightes, and the eldest sonnes of them succesively in infinitum./

Eldest sonnes of yonger sonnes of noble men./

The second sorte are the eldest sonnes of the yonger sonnes of Barons, and noble men of higher degree, which taketh end and are determined when ~~the~~ the issue male of such elder sonne doe faile, and that the inheritaunce goeth away with the heires female./

Esquires by creation

The third sorte are they that by the kinge are created esquires by the guift of a Collor of S.S. or such bearinge Armes are the principall and cheife of that Cote Armor, and of their whole race, out of whose famylies, although divers other houses doe spring and issue, yet the eldest of that Cote Armor only is an Esquire and the residue are but gentlemen./

Esquires by office./

The 4 and last sorte of Esquires are such as bearinge office in the Common wealth or in the kinges house, and therefore called reputed to bee Esquires as the Seargeant at the lawe the eschetors in every shere and in the kinges house the sergiant of every office who have

[illegible] as before of 160 ye logorism is 22041199 [illegible] ye difference [illegible] as before 27058
& 3 figures remaining 5 bot therefore 1602 7004 $\frac{232}{1000}$ 52041199
27058 103 109

52041307 wh. is ye log: of 160004

[illegible] finde ye number that belonges to a logarisme whose characterist is 3 4 or 5 that is it is of a number between 1000 & 1000000 of ye logorisme whole number [illegible]
[illegible] rule is this looke ye logorisms of ye numbers between 100 & 1000 to finde out all ye figures except [illegible]
characterist it selfe if you finde them yor purpose is easily attained for you must take ye number of that lo[illegible]
rism & if yor logarism have 3 for characterist you must add one cipher if 4 you must add 2 ciphers if
you must add 3 cipher & yt is ye number you seeke. For example 52041199 is ye logorism I ask
what is his number. I finde 22041199 agreeing with this logarism given excepting only in ye characte[illegible]
[illegible] & therefore I must put 3 ciphers to 160 ye number of 22041199 & it is then 160000 & by this
rule 16000 is ye number of ye logorisme 42041199 & 1600 is ye number of ye logorism 32041199
[illegible] secondly if you cannot finde ~~one yt agrees~~ in all excepting ye characterist then take ye nearest [illegible]
[illegible] then the logarisme given among ye logarithms ~~between~~ 100 & 1000 & take his number for ye 3 first figures of [illegible]
number you seek hither ye work as agrees with ~~that~~ it was before then substract ye logarism found [illegible]
ye log: given excepting both there characterists then note ye difference of ye logorism found to [illegible]
next followes & then by ye golden rule as ye difference of ye log: found & to ye next followinge to it is to ye remainder [illegible]
[illegible] 1000 to another number which will consist of 3 figures & 5 bey thar: of ye logorism given I must take ye number yt is [illegible]
For example 52047476 ye logorism I demand what is his number. ye nearest logorisme lesse than [illegible]
excepting ye characterists is 22041199 then I say 160 are three of my figures then I substract [illegible]
lo: excepting his characterist when ye log: given except: his char: i.e. 2041199 from 2047476 ye remainder [illegible]
6277 [illegible] 27058 ye difference between ye logorism found ye logorism yt next followes & then by ye golden rule
[illegible] 1000 Z 6277 232 is to much but it is nearer then 231 agreed [illegible] now because 5 is charac[illegible]
[illegible] I must add all these to 160 but if 4 had been ye char: I must have have taken 23 only & ye
remaining have made it a numerator & 10 ye denominator but if ye characterist had been 3
[illegible] must take only 2 & add it to 160 & ye 23 remaining have made it a numerator to 100 so ye lo[illegible]
rsme 52047476 hath for his number 160232 & 42047476 ye log: hath for his number 160[illegible]
this fraction $\frac{2}{10}$ & 32047476 being ye logor: he hath for his number 1602 $\frac{32}{100}$
Another example 51041307 being ye logorism what is his number 11038037 127 are 3 of my figures
thereto I must add 3 more 3270 34062 Z $\frac{3270}{1000}$ 096 then I answer 127096 is ye number of ye
logorism 51041307 but if it weare 41041307 then his logorism weare 12709 $\frac{6}{10}$ & if ye logo: weare
31041307 his number weare 1270 $\frac{96}{100}$

600	27781512	7232		700	28450980	6199		800	29030899	5425		900	29542425	4822		998	29991305	4349
601	27788744	7220	12	701	28457180	6190	9	801	29036325	5418	7	901	29547247	4817	5	999	29995654	4345
602	27795964	7208	12	702	28463371	6182	8	802	29041743	5411	7	902	29552065	4812	5	1000	30000000	4340

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00000 40000000
00000 50000000
00000 60000000
00000 70000000
00000 80000000

The Collor of S S: giuen them, but hauinge no Armes
that degree dyeth with them and their issues is not
ennobled thereby. /

[illegible] 10000 [illegible]

99 [illegible]

10 [illegible] 4204 [illegible] 3204

[illegible] 200 [illegible] the

[illegible]

2041159 [illegible]

[illegible] nearer [illegible] 4 had been [illegible]

[illegible] 232 [illegible]

[illegible] 6 being [illegible]

[illegible] 04130 being [illegible] 290 [illegible]

[illegible] 270 [illegible] 1000 — 090 [illegible]

[illegible] number 1602 $\frac{32}{0}$ [illegible]

[illegible] 2709 $\frac{6}{10}$ [illegible]

[illegible] 120 [illegible] 1200 [illegible] 4149 4

[illegible] 700 2845 0980 [illegible] 800 000300 [illegible] 4424 [illegible] 4445 5

[illegible] 27 28 [illegible] 220 12 0 [illegible] 2245 1980 [illegible] 801 290 6 [illegible] 2065 4912 [illegible] 30 0000 4 40

[illegible] 12 102 [illegible] 6 2 8 802 2904 [illegible]

7208

hos tenuit uel pro diviso inter [illegible] . si uel
cuiusmodi quod veniat [illegible] vel
disseisitus de tenemento suo quod in [illegible]
bus et sic eodem quod inter plures [illegible] . re
fert utrum plures tenentes in indiviso tenu
erint in communi communes et pro indiviso vel separa
tim et divisim [illegible] conditionem. si el
simul [illegible] quaecumque corpus unicum ha
bere [illegible] de iniusto tenemento
[illegible] dic hoc eligitur dominus [illegible]
[illegible] habeat eundem quod plures non habebunt
[illegible] habebunt simul competunt. Si illi tam
pro parte eandem tamen semper competit qui [illegible]
dicam habebunt communem, omnes simul competunt
ad omnia [illegible] non fiet quod licet [illegible]
[illegible] in [illegible]
[illegible] ex parte tenentibus [illegible]
[illegible] quod [illegible]
[illegible] dic p
[illegible] non tenuerunt [illegible] pro parte [illegible]
[illegible] in [illegible]
[illegible] plures et unus tamen [illegible]
[illegible] unicum habent eundem
[illegible] in [illegible] ad per
[illegible] sic [illegible]
[illegible] participibus [illegible]
[illegible] participes [illegible] ad [illegible]
[illegible] quibus etc. [illegible]
[illegible] participibus quod dicitur participes unicum ha
bent [illegible] competit [illegible]
[illegible] tenet [illegible] eos esse partici
pes [illegible] omnes et heredes non
[illegible] participes [illegible]
[illegible] divisio [illegible]
[illegible]
[illegible] omnes tenentur [illegible]
[illegible] si autem plures sint tenentes in eodem
[illegible] in diviso inter et non [illegible] participes [illegible]
[illegible] et [illegible]
[illegible] unicum non [illegible] Si autem
[illegible] et non tene
[illegible]
[illegible]
[illegible]
[illegible]
per [illegible] illorum defalta [illegible]
[illegible] defalta [illegible]
[illegible] super [illegible] recepit [illegible]
[illegible]

[illegible] cum res [illegible] et non unicum
ad [illegible] sicut [illegible] in ro
ne [illegible] tenentes [illegible] in
communi quibus [illegible] in [illegible] divi
se [illegible]
[illegible] cum [illegible]
[illegible] vel plu
res vel unum [illegible]
vel dies [illegible] tenentes
[illegible]
[illegible] vel [illegible] vel p
[illegible]
[illegible] tenentes [illegible]
dic [illegible] Si autem plures sint tenentes
quod tenuerunt pro diviso [illegible] ex
implicati sunt ab uno vel diversis per
communi quibus [illegible] quod [illegible] o
[illegible] et non [illegible] Si autem
defaltam fecerit [illegible] [illegible]
[illegible] participibus [illegible] vel divisio [illegible]
[illegible] habebit [illegible] ipsi [illegible]
[illegible] potest [illegible] omnes
presentes fuerint [illegible] quod
in communi quod [illegible] plures
sint petentes in communi vel diviso [illegible]
[illegible] quod [illegible] ex pluribus poterit tenere
[illegible] ab uno vel pluribus petat [illegible]
[illegible] seu diviso [illegible] vel ab
uno vel pluribus petatur in communi sicut erit in
diviso tenementum singulorum [illegible]
[illegible] aliquis [illegible]
[illegible] et defalta quo casu [illegible]
[illegible] non habebit et [illegible] ex plu
ribus tenentibus [illegible] vel pro divi
so [illegible] non [illegible]
[illegible] participes [illegible]

Si autem plures sint petentes [illegible]
[illegible]
tenentibus [illegible]
vel et uno [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] vel ex pluribus defaltam fecerit
[illegible] dici tenentibus [illegible]
in quo [illegible] omnes defaltam fecerunt
et sic erit [illegible] negligentia omnibus [illegible]
[illegible] sequitur [illegible]

21

ius Item non dicatur non certi de numero essoniorum petentibus quod ab se non uni erit campi proprie unum et cetera. Si autem plures sint qui teneant simul quam petant, si quidem tantum ex illis presentes fuerint, et quidam se essoniaverint, semper habebunt eundem diem ut sequentes loquele dum debentur, et semper addatur mentio ad cautelam quod se essoniaverint ad unum diem vel ad alium ut sic respondeant insimul. Omnia essonia sua habebunt vel non. Si tenens fecit at[illegible]

Esto quod tenens in propria persona se presentaverit, et cum attornatum non possit vel licet possit, pro dubio eventu fecerit attornatum ad tantum quam quod in propria persona attornatum [illegible] essoniaverit et ubi in propria persona petens si quod attornaverit sui tenens quem attornatus fecerit moriatur, petens dum respectuatur fere duo de suis loquelis ut melius dicetur. Et quamvis quis attornatum fecerit in propria persona cum voluerit vel poterit.

Item quod si voluerit ei attornatum. Sicut perdurat attornatus quousque dominus eum amoverit. Quod dum durat attornatus numquam tenens habebit essonium in propria persona. Item cum duo se essoniaverint simul tenentes duorum attornatorum vel plurium quod si unus venire non possit, alter possit venire per attornatum. Sed non est quod non est in duobus attornatis. Si quis quidem fecerit attornatum et illum non amovit ad aliquem diem et sic attornatus essoniaverit ut sic [illegible] recipit in propria persona. Quid si ad alium diem se debeat essoniare attornatus ut videtur quod attornatus non quod presens non fuit in iudicio ad diem recepit quod non fecerit attornatum et illum non amovit. Tunc [illegible] quod ambo se essoniaverint [illegible] se attornatis [illegible] quod ab [illegible] non amovit. Si [illegible] habent attor[illegible] tenentis [illegible] Item esto [illegible] vel [illegible] et si omnes [illegible] per unum attornatum non [illegible] poterit per alium et cetera. Et quod omnes ex [illegible] in illis essonium quod si attornatus de duobus iunctim non in propria persona non venerit vel venire non possit quod alter veniat et uterque se tunc

excusavit [illegible] et simul attornatus se essoniavit [illegible] spectetur diem uni tempore essonium [illegible] attornatum [illegible] possit alius attornatus [illegible] et licet sic offerre et ponere petentem inde falsum quod essoniatus numquam de licentia habens de termino sancti Michaelis anno regni regis H. filii regis J. in capitulo xvi de J. Lanum episcopo et priore Bathoniensi. Eodem fecit de eodem termino in hoc libro. Item esto quod quis duos fecerit attornatos sub unius contentione vel plures et uterque se essoniaverit et tenens fecerit vel contra se falsum fecerit. Quoniam unus essoniavit attornatum vel ei ambo ex parte delegaverunt contra diem unum quod ambo ex parte petent quod non vel quod sufficiat si unus ex parte attornati quod magis quod sibi ex potestate vel et quod sufficiat simul ex parte quod quo ad essonium excusando non videtur inter essoniatores sui excusatores et quod ad expectandum contra unum diem postea venire tenens ut prius reddidit essonium ad non quantum idem ut ad quod unus ex parte quod non sufficiat quod similiter cum essoniaverint nisi diem fuerint expectantes.

Item esto quod cum attornatus fuerit alium diem datum se essoniaverit uno ad minorem de morte attornati et tunc mittat essonium illum nullum quod cum fecerit attornatum et se presentavit ad determinandum [illegible] diem suum excusando [illegible] alicuius diei et allegando causam [illegible] de morte attornati non excusabitur [illegible] poterit sicut cum essonium suo se fac[illegible] et attornatum de morte [illegible] poterit quod non alium habebit essonium [illegible] dum cum attornatum fecerit in [illegible] cum attornatum amoverit vel [illegible] quod tantum sit.

Item esto quod cum quis fecerit [illegible] ad primum diem suum se essoniaverit et attornatus suo die vel die essonii dum [illegible] erit quod fecit attornatum et de sua attornati excusetur pretendendum ad diem datum per essoniatorem. Si petens se tenuerit ad [illegible] quod essonium dum non [illegible] [illegible] presentem [illegible] [illegible] tenentem [illegible] duos fecit attorna[illegible] ita essonium in propria persona [illegible] attornatum ad diem [illegible] se petens habet non tenens venit vel attornatum hic cum [illegible] possit tenentem in persona essonium curie est quod attornatum esso inventum de morte et sic remanebit loquela sine die et ius ad reddendum domini principaliter. [illegible]

Essonius de pectro [illegible] dela Rodicel. Victo vero ipso quod profectus [illegible] fuit iter arripuit statim in generali passagio quod dictum est de eo per inquisitionem dicitur obiit ita malus peregrinationibus sicut accidit de sancto Iacobo vel alibi. Item esto quod quis actornatum suum fecerit essoniandum de morte cum sit vivus, si postea de eo constiterit quod sit vivus et in regno, necesse est loquela in eodem statu in quo fuit die essonii inde positi, post hoc ita quod loquela sic currit ubi in eodem statu in quo fuit quando remanserit sine die, eo quod per deceptionem talis essoniatus fuit de morte qui adhuc vivit ut dicitur, et in quo casu sommonere poterit defaltam amittere per iudicium ut de termino sancti Andree anno r. h. xv. in capite xvi in comitatu de quo dicitur [illegible]. Si vero plures [illegible] warantos vel unum.

Esto etiam quod quis vocaverit ad warantum suum unum vel plures warantos suos per variam vocationem habebit quilibet unum essonium antequam comparuerint tam vocantes quam warantus. Si autem plures warantos vocaverit sed ab uno quilibet eorum unicum habebit essonium eodem modo per diem simul vel successive, secundum quod supra dictum est de pluribus tenentibus, scilicet quilibet per se suum diem habebit omnia essonia sua, scilicet quilibet unum. Et si plures sint tenentes et plures warantos [illegible]. Eodem modo si non ex pluribus tenentibus vel unus ex pluribus warantis se essoniaverit per diem et omnes alii presentes habebunt eundem diem quem habet essoniator, et ita de die in diem se poterit quilibet essoniare et per alium donec quilibet unum habebit essonium, et eodem modo cum omnes simul et semel in iudicio comparuerint et aliquam diem simul recesserint, poterunt recipere essonia sua sicut die

Si autem se essoniaverit et quid de presentibus fiunt et quid fecerint de falta de essoniatis et presentibus fiat ut supra dictum est. De absentibus vero fiat ita, scilicet quod petens vel actor non sit vel essoniator suus, si sint essoniatus, expectet quartum diem et eos si vocati infra quartum diem non venerint, et quarto die si non venerint per defaltam, scilicet quod in sequentibus dicetur de defaltis. Item cum unus essoniatur sint istius plures essoniati, illius omnes dies recipiet et omnes. Si autem plures et unum quilibet recipiet diem suum, non poterit unus alterius diem recipere non magis quam duos parapes essoniare.

22 Item dicitur generaliter quod si quis et unum se essoniaverit ut essoniaverint se et omnes, et tunc refert utrum plures sint petentes et unus tenens unicam rem. Si autem plures petentes, ideo sufficit si dicat essoniator tenenti quod essoniavit dominum suum et clericum et omnes alios nominatos in brevi sine expressione nominum aliorum. Si autem sic dicat essoniator dominum meum et clericum de cuius placito fit mentio de alia de aliis in brevi nominatis ut [illegible] quod sufficere debeat quod per hoc quod dicit essoniator nichil ad prejudicium nisi quod venire non possit, et cum exprimitur absentia et unum comprehenditur ex causa, sufficit quod omnes ex causa predicta veniunt ad defaltam quod essoniatum hac fine non possint sine parapes quod exprimuntur, et ideo nulla defalta fiat. Et quod unus vel plures petentes quod plures tenentes, tunc refert utrum tenentes sint in communi ut parapes vel tenentes divisim seu pro diviso ut [illegible], tunc oportet quod petens si unus sit quod essoniaverint se omnes cum expressione per quod constat indivisa [illegible] et divisa plura. Si plures tenentes in uno brevi comprehendantur et plures sint tenentes in communi et unus tenens sive plures, oportet quod omnes parentes se excusent aut sequitur et veniant. Sed defalta unius omnibus aliis non erit dampnosa nisi tantum illi qui defaltam fecerint de parte sua. Si autem tenentes teneant in communi vel pro diviso dummodo tamen ut parapes, si petens unus vel plures se essoniaverit dum omnes tamen sufficit si essonium fiat quod unus et alios in brevi nominatos vel tamen quod unus sine mentione de aliis ratione supradicta, quod tunc petentes excusati fuerint et unum tenentem ex pluribus in communi aliter sine exceptione non poterunt ad defaltam.

Item si contingat [illegible] mentione tenendi in eodem modo [illegible] esse potest tenendi plures per ad excusandum suum absentiam, ideo sufficit quod unica pro omni [illegible] plures ex causa quod unica per et unum [illegible] quod hinc.

Item essonium non secundum [illegible] ut ut quod in absentia dummodo poterit quis se essoniare sic in presentia et eodem modo in absentia ad [illegible] poterit si warantum [illegible] essonium et [illegible] et [illegible] dicitur quod sufficit [illegible] [illegible] [illegible] ut per [illegible] et ideo si impotens sit veniendi vel [illegible] unum impotens esse potest [illegible] tendi vel plures. [illegible] non refert [illegible] constiterit de impotentia. Sed si plures sint [illegible] quod tenens unum vel plures se essoniaverit [illegible] quidem nominatum in quo distinguetur quis quod quod de placito, sed quod inter mittendum faciendo quis amerciatur, et quare, et in quo placito et in quo non, quia in quo placito quod omnia non exprimuntur non velle attornatum. Eodem modo ut videtur observari deberet quod postquam quis esse essoniatus, vel unum exceptione habere et inde [illegible] vel aliud, sicut observandum erit. Item sicut ibi fuit unum placitum vel plura. Quod per duellum vadiatum potest se essoniare.

Item quis est sciendum quod essonium potest capi in casu quo per duellum vadiatum sicut et eodem die videtur ut de termino sancti Michaelis anno regni regis h. l. ix. incipiente xl. Comitatus Cantiae, de quo dicitur recordo de assisa deferentur [illegible] quando. Est sciendum quod postquam die uno quo non potest sicut quod in sessione s. secundo die vel tertio vel quarto expectare debeat ille qui summonitus est usque ad quartum diem, vel infra veniat, vel nuncium mittat ad excusandum suam absentiam, licet sit essoniatus, diem non amittat. Si forte essonium legitimum non habeat sed quod infirmus ducitur [illegible] essonium suum, oportet ut faciat se essoniare die secundo vel tertio, allocabitur essonium, sed cum dictis essoniatoris per essoniatores suum et ad diem illum allocatum, allocabitur, petentem defaltam si se venire voluit ad defendendum, et quo casu si tenens se excusare non posset ad diem illum tamen venire posset. Item ubi et si quod in mundo dicitur et coram suo judice. [illegible] vel et non aliud vel scripturam breve eius qui habet [illegible] cum aliis [illegible] quod si non habeat nisi duo coram in alio comitatu et si [illegible] aliquo pertinente se fecit essoniare adhuc valebit essonium de gratia cum quod salvabit de falta quousque judicium reddatur de defalta, alterius autem petentis excusatio. [illegible] quando.

Est sciendum quod ad quod apponitur in judicio per summonitionem tenuit per se vel in comitatu quod diem in judicio recipit per nuncium pertinentem warantum vocatum et postquam diem dictum fuerit per se vel alio modo generaliter summonitionem [illegible] et in primo [illegible] ad quod [illegible] sunt inter partes tamen sunt judicium quod judicatur inter partes et ad illum pertineat quod habeat [illegible] solemnitatibus [illegible] vel quod venire faciat, vel distringat partes vel [illegible] alioquin [illegible] judicium de negotio. Si autem illa sunt ubi placita vel judicium sit [illegible] aliquis qui mandat aliquem vel [illegible] sunt aliud de

erit tot ut sequitur. De essonio de malo lecti.

Item certa absentia aliquando per infirmitatem determinata deservit, unde provenit essonium quod dicitur de malo lecti, et semper sequitur immediate in alio essonio essonio modo inter [illegible] essonio modo de malo veniendi non decet [illegible] vel de aliquo et [illegible] loquitur hic quis infirmitate veniendo fuit impeditus quod venire non possit, tunc essoniatores absentiam et recitatur [illegible] suo iter mittatur [illegible] tamen inde erit verum [illegible] infirmitas sit malum continens per unum habebit essoniator annum diem per spatium xv dierum ad minus. Et si languor continet dabitur unum annum et unum diem, et ita quod annus sit integer sed quod sit [illegible] horis dierum s. quod erit ccc. et lxv. dierum et xvi horis si annus sit bissextus, si alius non major erit annus bissextus a° anno precedente per diem excrescentem in hora [illegible] quod in fine dicitur plenum de anno et [illegible] infirmitas infra annum [illegible] gratia [illegible] sequi ut dum durante die infirmitas [illegible] patitur morbum [illegible]. Et essonium de malo veniendi [illegible] non sequitur essonium de malo quod sunt quibus brevia in quibus non sequitur, tamen in essonio de malo veniendi sicut et per se et unum quod essonium de malo lecti non alibi per [illegible] sic per narrationem nisi brevi de ingressu tantum ad breve de recto et in quo casu in principio licet statim sequitur essonium de malo lecti essonium de malo veniendi non tamen deinde cum sunt non breve de ingressu et breve de recto eodem modo non statim sed essonium de malo lecti essonium de malo veniendi tamen deinde cum [illegible] sunt ut breve de communa pasturae [illegible] de quo [illegible] liberum tenementum [illegible] in brevi de recto per narrationem sic in brevi de quo jure et hic [illegible] sed essonium de malo lecti essonium de malo veniendi tantum sequitur in fine per narrationem ut si quis per agat per breve de recto habebit utrumque essonium in primo statim breve de recto ubi sunt in breve de ingressu per narrationem et tenens se ponit in juratam in tunc deficit essonium de malo lecti et sequitur essonium de malo veniendi cum loquela per [illegible] incipiat esse altius et eodem modo in breve de recto [illegible]

BRITISH MUSEUM

To Sr John Harryngton
To the [illegible] Margarett [illegible]
To my Cousen Skelton
To my Uncle Cooke. 7th Feb:
To mrs Lipton. 7th Feb:
To my [illegible] 8 Feb.
To my Cousen Dutton 10th Feb.
To Sr John [illegible] 10th Feb
To mrs Margerie. 13. Feb:
~~To mrs Margerie~~
To mr John [illegible] 3 Feb

Letters sent to London the
13th of Feb: on the
[illegible]

To mr [illegible] Treasurer.
To Sr [illegible] Margarett [illegible]
To mrs [illegible] [illegible].
To mr Beale a warrant
To Wm [illegible] with a
Pardon sealed and a
note for ye Court.

Letters sent to London
the 20th Febr - 1611
To my sonne John.
To Edmond
To the mr of the Rolles
To mr Adam Newton

Rolles

Sr George [illegible]
mr of ye Rolles

Letters sent to London
the 5 of Marche

To my sonne John
To the L: Bishopp
of Bath and Wells
To mr Bond [illegible]
To mr [illegible] la [illegible]

To [illegible] Lanyngton
To [illegible] Hall
To my cousin Leighton
To my uncle Cooke 7 [illegible]
To my [illegible] Leighton 7 [illegible]
To my [illegible] 3 [illegible] 8 [illegible]
To my cousin Dalton 10 [illegible]
To [illegible] Hollies 10 [illegible]
To Mr Marbury 13 [illegible]
~~[illegible]~~
To my [illegible]

Letters sent to London ye 15th of Febr: 1611 by Charles [illegible]
To [illegible]
To [illegible]
To [illegible] Noble [illegible]
To my [illegible] a [illegible]
To [illegible] Cromwell [illegible]
[illegible]
[illegible] ye [illegible]

[illegible]
[illegible]
To [illegible]
To [illegible] [illegible]
To [illegible] [illegible]

Letters sent to London
by [illegible] Maloy
To [illegible]
To [illegible]
[illegible]
[illegible]
To Mr [illegible]

Iuly h[illegible] xxxi. daies.

Sun riſeth at 4. of ẏ clock and 12. min. Setteth at 7. of the clock and 48. minutes.

i	g	Tearme ends	Capri	3
ii	a	Viſit. of Mar.	capri	15

Full moone the 2. day, 47. minu. after 9. a clocke at night.

iii	b		Capri	27
iiii	c	Tranſ of Ma.	aquari	9
v	D	4. ſund. aft. tri	aquari	21
vi	e	Oct of Peter	Piſces	3
vii	f	Martialis	piſces	15
viii	g	Depo. Grib	piſces	27
ix	a	Cirill biſhop	aries	9
x	b	7. brethren	aries	21
xi	c	Tranſ of Ben	Taur	3

Laſt quar. the 11. day. about one a clocke in the morning.

xii	D	sol in leo	Taur	17
xiii	e	Priuate Mart	Gemin	0
xiiii	f	Renert	Gemin	13
xv	g	Tranſ of Sw	Gemi	27
xvi	a	Tranſ of Oſ.	Cance	11
xvii	b	Kenelme king	Canc	25
xviii	c	Arnolph	Leo	10

New moone the 18. day, 54. min. after 3. a clocke in the morning.

xix	D	Dog daies be	Leo	25
xx	e	Margaret vir	Virgo	9
xxi	f	Praxe virgin	Virgo	24
xxii	g	Mary Magde	Libra	9
xxiii	a	Apoline biſhop	Libra	24
xxiiii	b	Chriſtian	Scorpi	8

First quart. the 24. day, 3. min. after 6. a clocke in the morning.

xxv	c	IAMES APO	Scorp	21
xxvi	D	7. ſund aft. tri.	Sagit	5
xxvii	e	7. ſleepers	ſagita	18
xxviii	f	Sampſon biſh	Capric	0
xxix	g	Felix & his fel	capric	13
xxx	a	Abdon & Sem	Capri	25
xxxi	b	German biſho	aquari	7

Auguſt hath xxxi. daies.

Sun riſeth at 4. a clocke and 36. min. Setteth at 7. of the clock and 24. minutes.

i	c	Lammas day	Aquar.	19

Full moone the 1. day, 21. minu. after high noone.

ii	D	8 ſun. afte. tri.	Piſces	0
iii	e	Inuen. of St.	Piſces	12
iiii	f	Iuſtine preeſt	Piſce	24
v	g	[illegible]	Aries	5
vi	a	Tranſfigurat.	Aries	17
vii	b	Feaſt of Ieſus	Taurus	0
viii	c	Ciriacke & hi	Taur	12
ix	D	9 ſund aft trin	Taur	15

Laſt quar. the 9. day 24. mi. aft. 3. of the clocke in the after noone.

x	e	Laurence mar	Gemini	8
xi	f	Tiburt. mart	Gemi	21
xii	g	sol in virgo.	Cancer	5
xiii	a	Hippolite	Canc	19
xiiii	b	Euſebius	Leo	4
xv	c	Aſſump. Mary	Leo	18
xvi	D	10 ſun aft trin	Virgo	3

New moone the 36. day 19. min. after 11. clock in the fore noone

xvii	e	Octa. [illegible]	Virgo	18
xviii	f	Agapit virgin	Libra	3
xix	g	[illegible] mart	Libra	18
xx	a	Lodowike	Scorp	3
xxi	b	[illegible] conf	Scorp	17
xxii	c	Octa [illegible]	Sagit	0
xxiii	D	11 ſun af [illegible]	Sagi	14

First quart. the 23. day 5. min. after 4. a clocke in the morning.

xxiiii	e	Barthol. Apo.	Sagit.	27
xxv	f	Lewes King	Capri	10
xxvi	g	Dog dayes en.	Capri	22
xxvii	a	Ruphus mar.	Aquar	4
xxviii	b	Auguſt biſh	Aqua	16
xxix	c	Decola of Ioh	aquari	28
xxx	D	12 ſun aft trin	Piſces	9
xxxi	e	Cuthburge vi.	Piſce	21

Full moone the 31. day 22. minu. after 4. a clocke in the morning.

Sun riſeth at 5, a clocke, and 36 minutes. Setteth at 6, of the clock and 24. minutes.

i	f	Egidius ab	aries	3
ii	g	Anthony mar	aries	14
iii	a	Gregorie	aries	26
iiii	b	Tranſ. of cut	Taurus	8
v	c	Hercules	Taur	21
vi	D	13 ſun aft trin	Gemini	3
vii	e	Nati Reg Eli	Gemi	16
viii	f	Nati of Mary	Cancer	0

Laſt quar. the 8. day 47. min. after 3. a clocke in the morning.

ix	g	Gorgon mart	Cance	13
x	a	Proth & Iaci	Cance	28
xi	b	Martian	Leo	12
xii	c	sol in libra.	Leo	27
xiii	D	14. ſun aft trin	Virgo	12
xiiii	e	Exa of Croſſe	Virgo	27

New moone the 14. day 43. min. after 7. a clocke at night.

xv	f	Octa of Mary	Libra	12
xvi	g	Ember weeke	Libra	27
xvii	a	Lambert biſh	ſcorp	11
xviii	b	Victor	ſcorp	25
xix	c	Ianuarii mart	ſagitari	9
xx	D	15 ſun aft trin	ſagita	22
xxi	e	Mathew apo.	capricor	5

First quar. the 21. day 43. min. after 5 a clocke at night.

xxii	f	Maurice	Capri	18
xxiii	g	Tecle virgin	aquariu	1
xxiiii	a	Samuel	aquari	13
xxv	b	Fermin mart	aquari	25
xxvi	c	Ciprian & Iu	Piſces	7
xxvii	D	16 ſun aft tri	Piſces	19
xxviii	e	Eruper biſh	aries	0
xxix	f	Michael arc.	aries	12

Full moone the 29. day 12. mi. after 9. a clocke at night.

xxx	g	Hierome prie.	aries	24

Sunne riſeth at 6. a clock and 25. minutes. Setteth at 5. a clocke, and 25. minutes.

i	a	Remigius	Taurus	6
ii	b	Leodegar	Taur	18
iii	c	Candidi mart	Gemini	0
iiii	D	17 ſun aft trin	Gemi	13
v	e	Apolinaris	Gemi	26
vi	f	Faith virgin	Cancer	9
vii	g	Marcus & m.	Cance	23

Laſt quart. the 7. day 8. min. after 2. a clocke in the after noone.

viii	a	Pelagi virgin	Leo	7
ix	b	[illegible]	Leo	21
x	c	Grati & victor	Virgo	6
xi	D	18 ſun aft trin	Virgo	21
xii	e	Wilfride, biſh	Libra	6
xiii	f	sol in ſcorpio.	Libra	20
xiiii	g	Caliſt biſhop	Scorp	5

New moone the 14. day 53. min. after 4. a clocke in the morning.

xv	a	Wolfran	Scorp	19
xvi	b	Michael	Sagita	3
xvii	c	Etheldred	Sagi	17
xviii	D	Luke Euang.	Capрico	0
xix	e	Frodſwicke	Capri	13
xx	f	Auſtrebert	Capri	16
xxi	g	Vrſula	aquariu	0

First quart. the 21. day 51. mi. after 10. a clocke in the fore noone.

xxii	a	Mary ſalom	aquari	21
xxiii	b	Roman biſhop	Piſces	3
xxiiii	c	Criſp & criſ.	Piſces	15
xxv	D	20 ſun aft trin	Piſces	27
xxvi	e	Euariſt	aries	9
xxvii	f	Florence faſt.	aries	21
xxviii	g	Simon & Iud	Taurus	3
xxix	a	Narciſſus	Taur	15

Full moone the 29. day about 2. a clocke in the after noone.

xxx	b	Germon	Taur	27
xxxi	c	Quintin	Gemi	10

Sun riſeth at 7. a clocke and 23. minutes. Setteth at 4 of the clocke and 37. minutes.

i	D	All Saints	Gemi	23
ii	e	all ſoules	Cancer	6
iii	f	Wenefride	Cance	19
iiii	g	Amancius	Leo	3
v	a	Papiſt. conſp.	Leo	17

Laſt quart. the 5. day 32. min. after 10. a clocke at night.

vi	b	Leonard ab	Virgo	2
vii	c	Willfrid arc	Virgo	16
viii	D	22 ſun aft tri	Libra	1
ix	e	Theodore	Libra	15
x	f	Paterne	Scorpi	0
xi	g	sol in ſagitarius.	Scorp	14
xii	a	Brice biſhop	Scorp	28

New moone the 12. day 4. mi. after 4. a clocke in the after noone.

xiii	b	Tranſ of erk	Sagit	12
xiiii	c	Macute	Sagit	25
xv	D	23 ſun aft trin	Caprico	8
xvi	e	Depoſ. Edm	Capri	21
xvii	f	S. Hugh	aquariu	4
xviii	g	Octa S. mar	aquari	16
xix	a	S. Elizab	aquari	29
xx	b	Edmund king	Piſces	11

First quar. the 20. day 45. min. after 6. a clocke in the morning.

xxi	c	Preſen of ma	Piſes	23
xxii	D	24 ſun aft tri	aries	5
xxiii	e	Clement	aries	17
xxiiii	f	Griſagon	aries	29
xxv	g	Katherin vir	Tauru	12
xxvi	a	Linus biſhop	Taur	24
xxvii	b	agricola	Gemini	7
xxviii	c	Tearme ends.	Gemin	19

Full moone the 28. day 40. mi. after 5. a clocke in the morning.

xxix	D	Aduent ſund.	Cancer	3
xxx	e	Andrew apo.	Cance	16

Sunne riſeth at 8 a clock and 12 minutes. Setteth at three and 48 minutes.

i	f	Wed goes out	Leo	0
ii	g	Libanus	Leo	14
iii	a	Barbara	Leo	8
iiii	b	Oſmund	Virgo	12
v	c	Sabba abbot	Virgo	27

Laſt quarter the 5. day about 6. a clocke at night.

vi	D	2 ſund in adue	Libra	11
vii	e	Octa andr	Libra	26
viii	f	Concep mary	Scorp	10
ix	g	Ioachim	Scorp	24
x	a	Eulalia virg	Sagita	7
xi	b	Sol in capricor.	Sagit	21
xii	c	Paul biſhop	Caprico	4

New moone the 12. day 30. min. after 5. a clocke in the morning.

xiii	D	3 ſund in adu.	Capri	17
xiiii	e	Otholy virgin	Capri	29
xv	f	Valerius	aquari	12
xvi	g	Ember weeke	aquari	24
xvii	a	Lazarus	Piſces	6
xviii	b	Gratian biſho	Piſces	18
xix	c	Venetian	aries	0
xx	D	4 ſund in adu.	aries	13

First quart. the 20 day 53. min. after 3. a clocke in the morning,

xxi	e	Thomas apo.	aries	25
xxii	f	30. mart	Taurus	7
xxiii	g	Victor	Tauru	20
xxiiii	a	adam & Eue	Gemini	2
xxv	b	Chriſtmas	Gemin	15
xxvi	c	S. Stephen	Gemin	28
xxvii	D	S. Iohn	Cancer	12

Full moone the 27. day 36. mi. after 7. a clocke at night.

xxviii	e	Innocents da.	Cance	26
xxix	f	Thom becket	Leo	10
xxx	g	Dauid	Leo	24
xxxi	a	Silueſter	Virgo	8

Thirtie dayes hath September, Aprill, Iune, and Nouember: February hath xxviij. alone, And all the reſt haue thirtie and one.

For this yeere of our Lord 1612. according to the acount and computation of the Church of England.

The Golden number is	17
The Circle of the Sunne is	25
The Epact is	7
The Dominicall letters	ED
The Roman Indiction is.	10

The ſpace betweene Chriſtmas and Shroueſunday is 8. weekes and 4. dayes.

1. ſunday in lent	March	1
Eaſterday.	Aprill	12
Aſcention day.	May	21
Whitſunday.	May	31
Aduent ſund[illegible]	[illegible]ember	29

[illegible] Trinity and Aduent are [illegible]

The Roman or beyond ſea account, note that their

Golden number is	17
The Circle of the Sunne is	25
The dominicall letter is	AG
The Epact is.	27
The Roman Indiction is.	10

The ſpace between Chriſtmas and Shroue ſunday, is 10. weekes.

1. ſunday in lent	March	11
Eaſterday.	Aprill	22
Aſcention day.	May	31
Whitſunday.	Iune	10
Aduent ſunday	December	2

Betweene Trinity and Aduent ſunday [illegible]

Generall rules to be obſerued.

Note, that it is not conuenient to let bloud whilſt the Moon paſſe by Taur, Capri, Gem. Leo, or Scorpio, or the [illegible] her chãge, full or quarters, or being afflicted by Saturne or Mars.

The Moone in Aries well affected is a [illegible] to let blood, ſuch as be of a ſanguine or flegmaticke complexion.

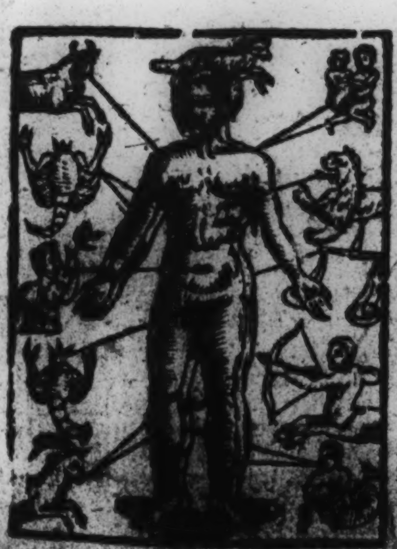
The Moone in Cancer, let blood the Chollericke complexion

The Moone in Aquari, or Libra, ſtretch the melancholly.

Shere your ſheepe to haue them deepe fleeced, pole or cut your haire to auoid baldneſſe, ſet and remoue Trees to haue them grow the better and ſooner in the increaſe of the Moone.

The ſigne [illegible] the being to Aries Sagit [illegible]

The Anatomie.



How the 12. Signes doe gouerne.

My head and face is Aries place,
and Taurus in the necke:
But armes & hands in Geminies bands
doe ſuffer ioy and wrecke.
Cancer doth poſſeſſe the breſt,
the ribbes and ſtomacke ſtout
And Leo back and heart he hath,
thereof ye neede not doubt.
Virgo belly and bowels,
take thou with all their paines,
For Libra loe the buttocks hath,
the nauill and the raines.
Scorpio the priuate partes,
to haue loe ſtill the crieſt
For ſure he is that Sagitarie,
poſſeſſeth both the thighes.
[illegible] Capricorne muſt rule the knees,
[illegible]

LONDON.
Printed for the
Company of
Stationers.
1612.

God ſaue the King.

Almanacke [illegible] the yeare of our Lord God 1612.

Made and written by *Jeffery Neue.*

Ianuary hath xxxi. dayes.

Sunne riſeth at 8 a clock
and 4 minutes
Setteth at 3 a clocke,
and 56. minutes.

i	a	New yeres day	Aries 23

First quarter the 1. day. 52. minute after 5. a clocke in the morning.

ii	b	Octa of Step	Tauru 6
iii	c	Octa of Iohn	Taur 19
iiii	d	Octa of Innoc	Gemin 3
v	E	Edward depo	Gemi 17
vi	f	Twelfe day	Cancer 1
vii	g	Wed comes in	Cance 16
viii	a	Lucian prieſt	Leo 1

● Full moone the 8. day 40, min. after 5, a clocke in the morning.

ix	b	Agapite	Leo 16
x	c	ſol in aquarius	Virgo 1
xi	d	Linus mart	Virgo 16
xii	E	1. ſun. aft. Epi	Libra 0
xiii	f	Hillary biſh	libra 15
xiiii	g	Felix prieſt	libra 28

☽ Laſt quarter the 14. day halfe an houre after 9. a clocke at night.

xv	a	Maurice abbo	Scorp 12
xvi	b	Marcellus	Scorp 25
xvii	c	Anthony biſh	Sagit 8
xviii	d	Priſca virgin	ſagita 20
xix	E	2. ſun aft. Ep.	Capri 2
xx	f	Fabian & Seb	caprico 14
xxi	g	Agnes virgin	capric 26
xxii	a	Vincent mart	Aquari 7

● New moone the 22. day, 30. min. after 8. a clocke at night

xxiii	b	Tearme begi	Aqua 19
xxiiii	c	Timothy	Piſces 1
xxv	d	Conu. of Pau	Piſces 13
xxvi	E	3. ſund. aft. Ep	piſces 25
xxvii	f	Iulian biſho	Aries 7
xxviii	g	Agnes the ſeco	aries 19
xxix	a	Valerius biſh	Tauru 2
xxx	b	Batild queene	tauru 14

☽ First quarter the 30. day, 10. min after 10. of the clocke at night.

xxxi	c	Saturne & vic	tauru 28

February hath xxix. daies.

Sunne riſeth at 7 a clock
and 14 minutes.
Setteth at 4 of the clocke
and 46 minutes.

i	d	Bridgit fa.	Gemi 11
ii	E	Purifi of Ma	gemin 25
iii	f	Blaſe biſhop	Cance 10
iiii	g	Gilbert biſhop	cancer 24
v	a	Agathe virgin	Leo 9
vi	b	Dorothy virgi	leo 24

● Full moone the 6. day, 44. minu. after 3. a clock in the afternoone.

vii	c	Angule biſhop	Virgo 9
viii	d	Paul biſhop	virgo 24
ix	E	ſol in piſces	Libra 9
x	f	Scho. virgin	libra 23
xi	g	Eufragie virg	Scorp 7
xii	a	Tearme ends	ſcorpio 21
xiii	b	Wolſtan biſho	Sagita 4

☽ Laſt quart. the 13. day, 40. minut after 11, a clocke in the forenoone.

xiiii	c	Valentine	Sagit. 17
xv	d	Fauſtine	Sagit. 29
xvi	E	Sexageſſime	Capri. 11
xvii	f	Policron biſh	Capri. 23
xviii	g	Simeon mart	aquar. 5
xix	a	Sabine mart.	aquar. 17
xx	b	Mildred virgi	aquar. 29
xxi	c	70, martyrs	Piſces. 10

● New moone the 21. day. 12. min. after 3. a clocke in the afternoone.

xxii	d	Cath. of Pete	Piſce 22
xxiii	E	[illegible] ſunday	Aries 4
xxiiii	f	faſt	aries 16
xxv	f	Mathias apo.	aries 28
xxvi	g	Wed. goe out	Taur 11
xxvii	a	Alexander biſh	tauru 23
xxviii	b	Auguſtine biſh	Gemin 7
xxix	c	Oſwald biſho	gemin 20

☽ First quarter the 29. day. 54. min after 10. a clocke in the forenoone.

March hath xxxi. dayes.

Sun riſeth at 6. a clock
and 18. minutes,
Setteth at 5. a clocke,
and 42. minutes.

i	D	Dauid biſh	Cance 4
ii	e	Chadd biſhop	Cance 19
iii	f	Maurice	Leo 3
iiii	g	Ember weeke	leo 18
v	a	Focas & Euſe	Virgo 3
vi	b	Victor & vict	virgo 18
vii	c	Perpetuus	Libra 3

● Full moone the 7. day, 22. min. after 1. of the clocke in the morning.

viii	D	2. ſund. in lent	libra 17
ix	e	40. martirs	Scorp 1
x	f	ſol in aries	ſcorpi 15
xi	g	Quirion & ca	ſcorpi 29
xii	a	Gregory	Sagi 12
xiii	b	Theodore	ſagita 25
xiiii	c	Candide mart	Capric 7

☽ Laſt quar. the 14. day, 7. min. after 4. of the clock in the morning,

xv	D	3. ſund in lent	Capri 20
xvi	e	Boniface biſh.	Aquar. 2
xvii	f	Gertrude	aquar. 14
xviii	g	Edward king	aquar. 26
xix	a	Ioſe. Mar. huſ	Piſce. 8
xx	b	Cutbert	piſces 20
xxi	c	Benedict	Aries 1
xxii	D	4. ſund, in lent	aries 13

● New moone the 22. day, 14. min. after 8. of the clocke in the morning.

xxiii	e	Theodore pri	Aries 25
xxiiii	f	inst. Rex Iacob	Taur 8
xxv	g	Annun. of Ma	taurus 20
xxvi	a	Caſtor mart	Gemin 3
xxvii	b	Martian	gemin 17
xxviii	c	Dorothy virgi	Cancer 0
xxix	D	5. ſund. in lent	cancer 14

☽ First quart. the 29. day. 43. min, after 7. of the clocke at night.

xxx	e	[illegible] mart	Cance 28
xxxi	f	Adelme biſhop	Leo 13

Aprill hath xxx. dayes.

Sun riſeth at 5. a clock
and 20 minutes,
Setteth at 6. and
40. minutes.

i	g	Gildard	Leo 18
ii	a	Mary egipt	Virg 12
iii	b	Richard biſho	Virg 17
iiii	c	Ambroſe biſho	Libra 12
v	D	Palme ſunday	libra 26

● Full moone the fift day, about a 11 a clocke in the forenoone.

vi	e	Sixtus biſhop	Scor. 10
vii	f	Egiſippus	ſcorpi 23
viii	g	Perpetuus	Sagit 7
ix	a	ſol in taurus	ſagita 20
x	b	Paſſion 7. vir	Capric 3
xi	c	Iuli biſhop	capric 15
xii	D	Eaſter day	capric 28

☾ Laſt quar. the 12. day, 44. min. after 9. a clocke at night.

xiii	e	Eufemi vir	aquar. 10
xiiii	f	Tiburt marti	aquari 22
xv	g	Oſwald arch	Piſces 4
xvi	a	Iſidore biſhop	piſces 16
xvii	b	Coſmy	piſces 28
xviii	c	Valerian	aries 10
xix	D	1. ſun. aft. Ea.	aries 22
xx	e	Wed. come in	Tauru 5

● New moone the 20. day, 30. min. after 10. of the clocke at night.

xxi	f	Simeon biſh	Taur 17
xxii	g	Sother	Gemin 0
xxiii	a	S. George	Gemi 13
xxiiii	b	Wilfride	Gemi 27
xxv	c	Marke Euan.	Cance 11
xxvi	D	2. ſund. aft. Ea	cancer 25
xxvii	e	Anaſtatius	Leo 9
xxviii	f	Vital: mart	Leo 23

☽ First quarte. the 28. day, 41. min. after 1. a clocke in the morning.

xxix	g	Tearme begin	Virgo 8
xxx	a	Erkenwald	Virgo 22

May hath xxxi. dayes.

Sunne riſeth at 4. a clock
and 36. minutes,
Setteth at 7. of the clocke
and 24 minutes.

i	b	Philli & Iaco	Libra 7
ii	c	Athanaſius	Libra 21
iii	D	3. ſund. aft. Ea	Scorp. 5
iiii	e	Florian	Scor. 19

● Full moone the 4. day, 21. min. after 9. a clocke at night, ecclipſed.

v	f	Godvard	Sagit. 2
vi	g	Iohn port latt	ſagita. 15
vii	a	Iohn of Beu.	ſagita. 28
viii	b	Appa. of Mich	Capri. 10
ix	c	Tranſ Nichol	capric. 23
x	D	ſol in gemini	Aquar. 5
xi	e	Anthony	aquar. 17
xii	f	Achelly	aquar. 29

☾ Laſt quar. the 12. day, 36. min. after 3. a clocke in the afternoone.

xiii	g	Seruat	Piſce 12
xiiii	a	Boniface	piſces 24
xv	b	Iſidore	aries 6
xvi	c	Brandine	aries 18
xvii	D	Rogation ſun.	Tauru 1
xviii	e	Wed. goes ou	taurus 14
xix	f	Dunſton arch	tauru 27
xx	g	Barnard	Gemi 10

● New moone the 20. day 16. minu. after 10. a clocke in the forenoone.

xxi	a	Aſcention day	Gemi 23
xxii	b	Iulian virgin	Canc. 7
xxiii	c	Deſiderii	cance 21
xxiiii	D	5. ſund. aft. Ea	Leo 5
xxv	e	Tearme ends	leo 20
xxvi	f	Auguſt. of En.	Virg 4
xxvii	g	Bede prieſt	Virg 19

☽ First quart. the 27. day, 16. min. after 6. a clocke in the morning.

xxviii	a	German biſho	Libra 3
xxix	b	Coron martir	Libra 17
xxx	c	Felix	Scorpio 1
xxxi	D	Whitſunday	ſcorpio 15

Iune hath xxx. daies.

Sun riſeth at 3 a clocke,
and 47 minutes.
Setteth at eight
and 13 minutes.

i	e	Nichomede	Scorp 28
ii	f	Marcelline	Sagit 11
iii	g	Ember weeke	ſagita 24

● Full moone the 3. day, 50. min. after 8. a clocke in the morning.

iiii	a	Petroci confe	Capri 6
v	b	Boniface biſh	Capri 19
vi	c	Melon arch	aquari 1
vii	D	Trinity ſund.	aquari 13
viii	e	Wed. come in	aquari 25
ix	f	Tranſ Edmu	Piſce 7
x	g	Innocent	piſces 19
xi	a	ſol in cancer	aries 1

☾ Laſt quart. the 11. day, 55. min. after 8 of the clocke in the morning.

xii	b	Tearme begi	aries 14
xiii	c	Anthony confe	aries 26
xiiii	D	1. ſund. aft. T.	Tauru 9
xv	e	Vite modeſt	tauru 22
xvi	f	Tranſ of Rich	Gemi 5
xvii	g	Botulph confe	Gemi 18
xviii	a	Marcellus	Cancer 2

● New moone the 18. day, 49. min. after 7. a clocke at night.

xix	b	Nati. Rex Iaco	Cance 16
xx	c	Tranſ Edwa	Leo 1
xxi	D	2. ſund. aft. tri	Leo 15
xxii	e	Achateus	Virgo 0
xxiii	f	Etheldre faſt	Virgo 15
xxiiii	g	Iohn Baptiſt	Virgo 29
xxv	a	Tranſ Elegii	Libra 14

☽ First quart. the 5. day. 7. min. after 11. a clocke in the forenoone.

xxvi	b	Iohn & Paul	Libra 28
xxvii	c	Creſcens mar	Scorp 11
xxviii	D	3. ſund. aft. Tr	ſcorpi 25
xxix	e	Peter & Paul	Sagit 8
xxx	f	Conue. of Pa	ſagita 21

Iuly h[illegible] xxxi. daies.

Sun riſeth at 4. of yͤ clock
and 12 min.

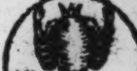
August hath xxxi. daies.

Sun riſeth at 4. a clocke
and 36. min.

September hath xxx, daies.

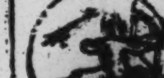
Sun riſeth at 5, a clocke,
and 36 minutes,

October hath xxxi. daies.



Sunne riſeth at 6. a clock
and 15. minutes.

Nouember hath xxx. daies.



Sun riſeth at 7. a clocke
and 23. minutes.
Setteth at 4 of the clocke

December hath xxxi. daies.

Sunne riſeth at 8 a clock
and 12 minutes.
Setteth at three

Walter Brisco came for the Kings verses 10th day of April 1610

Welles sessions. begunne. January the 9.
Sergeant Phillips gave the Charge

Lykning the government of the realm to good husbandry the law the seed, the wicked the weeds and vermine. theise last being specially defined and malcontents. practisers under culler of religion. rogues, and alesellers.

Gresham bound to the good behavior his hard words. strange [illegible] in knolls.

Mr Hughes told of two witches [illegible] [illegible] in 2 secret parts.

οφ λα αρβελλα ηοωιλλεδ. οφ α ηαννιιν ραιδ ον οφ χιυγ.

Letters from the lords wch [illegible] sende to them dated. 6 of December 1609.
to remedy want of expedition in answering to theise their speciall desires.
To make better choyce of Constables.
To returne better Jurors.
To publish proclamations more [illegible].
This to be answered by [illegible]. 6 elected.

Concerning Welles tenement now in sute by Nathan Lacy.
Mdm John Welles payed as followeth. xij yere past/
To John Lacy the somme of xxx li ——
To John Combe —— xxiij li. 3 s. 4 d.
To ye Landlord —— xvi li. x s.

old John Wilcocks.
James Tuly.
Tho. Wilcox
Margery Wilcox &
witnesses not prested.

He held yt quyetly 5 yere.
He built a new barne —— x li.
60 lugges of fense —— i li. 10 d.
60 lugges of quick hedge —— i li.
400 load of soyle —— 10 li.
3 lugges of walle. —— i li.

John Bassford a carrier of Nottingham at the Crosse keyes in St Johns strete. to my La Markham

A note of thinges sent to London. the 29th of Jan: 1609.

The combat of Lingua made by Thom: Tomkis of Trinity colledge in Cambridge.

In the modell:
Doctor Andrewes booke.
a bundle of Comedies, culd:
Countess of Pembr: psalms: 2 copies.
2 bundles of old bound & unbound.
Cast Candles.

16 May. vir somnum
Crevit eo faciles et conciliaret amores.

Loose books.
Aiax. Lidiat. Almanacks. Duello. Guiana
mandevil. & virginia. Arthur. mr Tofte.
booke of Survey. 2 paire of stockings. 1 shirt.
3 paire of stockings of mr Johns. 1 shirt
guilt spurrs

24

Jeronimus Torrensis; 9 d.

1 Lo. of Yorke etimologye of Marriage mar age, marr thy mery age.
2 matrimonij bona vincula sed tamen vincula, dulce coniugium sed a Jugo tractum.
3 I repent mee, .. a bargain is a bargain, Q. El. of Lo. Knolls.,
4 One came to bee maryed the brydegrome away another maryed her
5 One halfe maryed at noone and then the priest stopt / 288. y
plato.

Lews larder begd a pardon. 3 great horses make a pensioner.
Tales of Mrs lyght sayd one more, to that her husband sayd.

1 L. Cane. 17. March. 1602. of one arrested for killing. Man and [illegible] and he sayd
ther sholl not be to many of them.
2 Sr Ed. Sydney arrested for gret dett in Ireland.
3 [illegible] Harrot very hasty. Sr G. & Cristoph [illegible] a fellow

Mittitur in disco mihi piscis ab archiepiscopo
Non ponatur quia pelvis non mihi datur.

For this dish was sent a fish by my lord archbishop
This is not there because I had no bowle.

At my La. Arbellas, Mr Dale

Sit
~~[illegible]~~ Christus solus meus spes qui de cruce pendet
Tu in me ita es in te ut ego et tam hic te amo ego ac tu ibi me hic.

such wares of Christian [illegible] to make profession
must [illegible] that would in this confession

Sit simplex	First simple ~~[illegible]~~, no long ~~or~~ tediouse story
humilis confessio	then humble, kneeling, barehead, sad attyre,
pura	with pure intention not for shew or glory
fidelis	so faithfull, no way to be found a lyer
atque frequens	And oft, that often falling oft may ryse
nuda et	Naked not seeking words to shroud thy shame
discreta	discreet in choosing a Confessor wyse
libens	and willing, not for feare of future blame
verecunda	Shamefast to tell that which to do was shameles
Integra	Entyre not telling some, others keeping
Secreta et	Secret that other in ye mouth be [illegible]
Lachrimabilis	mixing with sighs or else [illegible] weeping
accelerata	~~[illegible]~~ Make hast, and [illegible] not of [illegible] delay
fortis et	be stout and feare not [illegible] shame or [illegible]
accusans et sit	accusing still yor self of all you may
parere parata	obedient unto penaunce great and ghostly

A bill for naturalising Sr William Brooke [illegible], the Chancellor
Sr Brooke
Sr Hoole
Sr [illegible]
Sr [illegible] [illegible]
Sr Walter

La Religion Catholiq. soustenue.

A paris per Jean Jannon.

Troisiesme coronne. in the preface, taking the oth of the kings own offer of the father of the first 400 yere he promised to rest that Methode, 30 remarquable differences in the kings dominions. fol. 21./

Mr John Bowle for Plato./
Homeri dictum de [illegible] prime. 193. B.
fol: 315 · fol: 375 · I
Venerea res. 410. E.
fol: 411 · retributio fol: 411 ~~[illegible]~~
Ora poetas: fol: 432. in fine dialogi
Inferi: 432 · C.
mentiri 433 E.

31

To mr Cotton.

Sr. It is not one of the least signes of gods favor to you that he hath taken out of this world the man that above ~~of~~ all others whom I feared or doubted did seek your disturbance and defamation ~~[illegible]~~. But that he should dye in such misery as he is reported, under arrest of the sheriffs [illegible], and that in his last tyme he stood so plagued upon the suggestion [illegible] that he ~~[illegible]~~ fully, which I suppose of all the rest did most ~~[illegible]~~ his heart, that is in me [illegible] so fearfull example of gods judgements that even in this world [illegible] the [illegible] and [illegible] the offenders sometymes punished [illegible] in ~~that they~~ [illegible]. [illegible] concerning the [illegible] I will [illegible] till I meet you. [illegible] of him I can no more but wish you to forgive him as I doe and to be good to his wife who had no fault but being to good to him. and though I know her little she liked me and you most [illegible] I suppose the man being gone the [illegible] will alter and she will [illegible] her self and her own nature.

But the speciall part of my writing to you is to remember you now the Parliament draweth nigh of your [illegible] appointed to be [illegible] as you know I did [illegible] your [illegible] and after the [illegible] ~~[illegible]~~ request, [illegible] till the Parliament, which now being come I ~~shall~~ am called upon to know your resolution therein, that I may [illegible] at this tyme I will [illegible] you [illegible] to [illegible].

this 4th of Febr. 1609.

The answer was thanks that I was never [illegible] full of him [illegible]

25

Right honorable

whether Mr Nevell did misreport, or yor honor misunderstand the offer was made by him self the [illegible] in ~~the name~~ behalf of Mr Basset I know not, nor yet concernes yt me to understand:

But this I am well assured that 4000li was the pryce hee offred and that hee assured me of great thanks from yor honor for that, wch hee knowes full well I did, unto my own preiudyce in the busyness

---

5to February anno
Jacobi septimo.

Uppon full hearinge of all Sr John Harringtons demaunds concerning Sr Griffin Markham, as allso uppon producing of two severall awards made by Sr M. Hix to one of which Sr Griffin Markhams ~~[illegible]~~ hand ys sett, wth sondry other letters and notes concerning the busyness passed between them I ~~wee~~ do ~~arbitrat~~ Judg to be dew to Sr John Harington all deductements abated the summe of 1100li, of which he ys to receave 500li imedyatly in the next payment after Sr Michell Hix ys satisfyed, and for the other 600li he ys to forbear yt during the lyfe of Mrs Lucie Brudnell and the said Sr Griffin Markhams lyfe and after the decease of the Mres Lucie Brudnell and Sr Griffin Markham hee ys to be secured to receave 1000li./

A letter to La. Shrewsbury [illegible] Sr M. Hicks [illegible]
to offer to buy yt at her [illegible]. to [illegible] of [illegible] Markham

Another [illegible] at Broad street. of Mr Nevells [illegible] and my [illegible].

My La. ffenton.

1 of frenche Newes.
2 of the two ffysshes.
3 of the Creation kn. of Bath
4 of Ladyes ~~beam~~ at ẏ pr. remove.
5 of the straggeres at ẏ maske.
6 bravery of the knt. and ladyes.
7 Song of 40 partes.
8 James Howard. Sed.

2 letter.

The Court small
The Duke of Brunswick ẏ prince
pictures wth a Cyph. farewell.
Booke of unpleasant subiect.
Parlament resolute.
King wearysted. Progresse put of
ffrance quiet. ẏ epitaph.
La Hays abortyon.

3 letter

of La. Kill. ler.
of reform. of apparrell
of θε Χοεευς προλεψις.

Of a man contract and his spouse entisen
away by 2 thevers that after kild her and
ow yet her in her husbands sight. 26
Of a Spiritata that should have been holpen
by pere ange. 1520.

BRITISH MUSEUM

Ps. 1.

Ryght happy hee who neyther ~~trodden~~ walked hath
~~In sinners steppes~~ unrighteous counsells that ~~path~~ pace a wicked path
nor hath not stood in sinners streete, nor is
nor sett him down in chayre of scoffull scorne
~~but in the lawe of god doth take delyght~~
~~and meditate thereon both day and night~~
but in gods law alone
doth sett his hole delyght
and meditate thereon
wth care both day & night

That man ys lyke a ~~fruitfull~~ ~~branch~~ tree that ys ~~ofte fruitfull~~ planted
neer watred syde where moysture never wanted.
That seldom fruit doth yeld and pleasant shade
~~whose leaves~~ whose leafe and bowing ~~shall not~~ do neyther fall nor fade
of him you may be bold
that what he takes in hand
will take a happy end
and shall most surely stand

with wicked folk far otherwyse yt fares
they scattered are lyke chaffe & rushe [illegible]
In Judgement shall they come to shew their faces
nor stand in sight where god ~~more~~ ~~nor~~ takes their places
The Lord doth see & know
the ways of men upright
and leads men [illegible]
when most they trust theyr might.

Ps 4.

O heare my god what humble wyse
my Justice prayes in greate distresse
thou madst me roome in greatest straight
thou wilt not heare my prayr dispise
O men ~~and sonnes~~ O men of [illegible] how long
will ye my name and glory wrong
and sett ye thoughts [illegible] ways a [illegible]
[illegible]

Ps. 3.

Lord, are my foes increast o god my lord
what instruments are to part my soull
~~full many say~~ Yea and some say that hee sone shall be [illegible]
there ys no helpe for him in god at all
but lord thou art my helpe and my renowne
uppon myne head establishest my crowne.

when to my lord my voyce I lyft and weepe
from sacred hill he heard and gave direction
that downe I layd me down & soundly slept
and rose in safe I sett in his protection
ther that [illegible] I shall not dread nor doubt
thoughe thousands come besiegd me round about

My lord that art my helpe in all mishaps
O [illegible] my [illegible] my helpe my [illegible]
my enemys for thou smitest on the cheeks
and breakest theyr teeth and blunt theyr [illegible] tongs
thou [illegible] on thy people [illegible]
thy [illegible] blessings and [illegible]

For [illegible] paper at 4d the reame
every sheete a reame of paper for } 12 [illegible]
500 coppies being [illegible]
It for printing 500 coppies }
10d a reame & 5s for 1000
It for cutting 2 pictures — [illegible]
It for binding a booke in [illegible] } 5d
strings guilt

Maximus	heroum	Lux	æqui	dextera regis
Heroum	speculum	patriæ	Lux	pacis amator
Lux	patriæ	cultor	pietatis	gloria legis
Æqui	dux	pietatis	amicus	plebis asylum
Dextera	pacis	gloria	plebis	Florida Laurus
Regis	amator	legis	asylum	Laurus honoris

BRITISH MUSEUM

To my L. of Northampton.

His bounty my most affection
quickened studyes;
his praise.

Note the longest verse in the rest of the kings }
ys but of ten syllables. whereas the greater }
singing psalmes are of ·24· syllables. example }
in the 6 psalme

Lord in thy wrath reprove me not though I deserve thyne ire
Ne yet correct me in thy rage, o lord I thee require.

O do not Lord, correct me in thy wrath
nor chasten me, in fury of thy choller
though many stripes my faults deserved hath
that in thy school am such a truant scholler

Voluntarijs spadonibus pro cupiditate cælesti, salvo matrimonio
abstinentia toleratur; quanto magis adempto &c. Credo enim
difficilius salvum derelinqui, quam amissum desiderari.
Tempus, inquit apostolus, in collecto est; superest vt qui matri=
monia habent, tanquam non habentes agant.
Quod si habentes obliterare debent, quod habent, quanto magis
non habentes prohibentur repetere quod non habent.

The voluntary Eunuchs whome a heavenly desier hath
made such, their wedlock continuing, contenency is allowed /
how much more then, their wedlock ceasing, for I beleive /
it is a harder mater to discontinue matrimony, the partis
living then to want it, the party dead; /
C

The time is at hand saith the apostle, it commands /
that they that have matrimony, live as if they had none
then they that have it ought to forget that they
have it, how much more they that have it not are
forbidden to seke agayne that ~~wh~~ they now have not /

Lo. Bishop 1611. Tymes ~~28~~

of his remove. of Bath Church
of the Parsonage of Compton, /
of the Psalmes. [illegible] in [illegible]. 145 /

34

Lo. Northampton.

of Doctor Butler
of this tyme.

Sr Tho. Challoner.

of the 19 day.

Mr Chute.. /

of 100li

Sr J. Hollys.. /

/ of [illegible] of J. Markham. /

/ Sr W. Hix /

/ Mr [illegible] [illegible]. /

Mr Tatton.. /

Erles of [illegible] [illegible] (Mr Liddall a fish

Lady Hatton. /
Mr Wright / [illegible] (Mr Lepton. Dendy. Candells.

Note that lying at Bathe from the 22th of december to the 5 of february
being vj weekes and 3 dayes.

9 hogsheads of Beer
44 sacks of Cole
5 load of wood

The doores to [illegible] of them selves
A pump and [illegible] for the privy
A pully for the [illegible]
The greater chimneys mended
A closet for my studye chimney
The little chamber [illegible]

My selfe
My wyf
John
James
Jane
Ellen
Elizabeth
w. [illegible]
[illegible]
[illegible] Buck
Peter
Thomas Cole
William [illegible]
[illegible] sister [illegible]

---

about Bennet Gay
my pomp at Kelston
28 May 1611. my pump at Bathe
my pipe to ye stable
not stand to his bargen of ye bay.

Richard Fins note taken ye 12th day
of Aprill · 1611 ·

Clap-board als Eastlan boord or shipbord
sold by ye hundred; they are eight foote
long and 10s ye 100: to have 500 pr } ijli xs

Clinches or rivets at 20d ye hundred 1000
to be used beside ye bolts · per } ijli

Two inche plankes 500 to lyne ye inside of
ye boate for strength to carry stone &c. } iijli vjs viijd

Two elms growne to make ye keele and
all under ye water: } jli

Crooked tymber and plankes to make
ye sides and to strengthen ye bote } iijli

Pinnes called trunnells; and inche
boords for spurkets } ijli

Okam and pitch } jli

Thomas Hore: dwellinge neere holy ghost staires ·
waterman · & ship carpenter:

---

marriage · quasi
merry age
mar rage
mar edge
marr age · / telling ye words
ministerie
no ~~mistery~~ without ye ~~meaning~~
200 livings excepted · &c ·
agravation of fornication ~~above~~ all ye sinns
among ye mortall sinns
doctrine of devills
admitted in all ye fellowships of houses
christ & St Pauls speake not vert: of devills

taken out of mr
Broughton.
note that ye
Levites were
thirty yeare ould
when they came
to their office

~~The bible concerning prophesies~~

Our nation must note for giving credit to them
counted superstition
the practise of true prophets in all ages

35

how vnderstand
them till the succes
be past,
strange confa=
talitie of things
could by shewd
by example of
Elizeus who
bid the king smite
and of Moses when
people had the vic=
torie while the
held vp the hands
Epigram of South-
saiers.

Mr. Hall. Being a while since wth a rt. honble personage & one yt favoreth much yor wrytings & readeth them somtimes It happened vs to fall to ~~discourse~~ talke of yor Apologeticall discourse of ye Mariage of ecclesiasticall persons. which having discovered my selfe in divers of my wrytings (not calling ye lawfullnes in question) to think vnexpedient, I was told yt yow should vndertake to maynteyne That it was not only as lawfull, but as expedient every way for a clark to marry, as for a knight. and (as one question and controversy begetts another) a few daies after vpon occasion of a like dispute I red an epistle from yow, discussing this question. Whether a man & wife after som years "mutuall & loving fruition of each other, may vpon consent "whether for secular, or religious causes, vow and perform "a perpetuall seperation from each others bed, & absolutly "renounce all carnall knowledge of each other for ever.

I holding ye flatt contradictory to bothe those opinions yt it is not as expedient for a clergie man to marry, as for a knight and yt it is lawfull for married couples to abstayn by consent for ever, will ~~mingle~~ ioyne my censure of yor said Apologeticall discourse & my answer to yor Epistle directed vnto me (being questions (as I said before) not of vnlike nature) bothe togeather. submitting neverthelesse yt I shall say herein to ye iudgmt of ye learned.

It hath been said yt comparisons are allways odious, and surely they moue naturally spleene, even when ye compared things are equall. but such a comparison as this I think

no man -

Johannes Batista montanus in his counsell 41 pro Epelepsia.
Ab venere quam maxime abstinebit
nam ab antiquis omnibus precipue ab hipocrite, medicorum principe venerem nihil aliud esse
quam brevem Epelipsiam proditum est. pagin 103.
Sadel vpon the 32 psalme voluptatem desinere in luctu Salomo ~~denunciat~~ pronunciat, et quod alius
aliquis ex veteribus funus in vivo corpore non minus vere quam eleganter appellauit.

no man yt was learned ever made, but your selfe. and I assure my selfe no man yt is well advised will make it hereafter. True it is yt in my ~~[illegible]~~ younger yeares knowing queen Elizabeth, though shee favord ye Ghospell, as I have heard you & divers others glorifie her not a litle by that name, yet she favored not ye mariage of ministers, nor would not allow their children to be inheritable, and I, at yt tyme, fynding my writing delighted her sometimes, was ye bolder, knowing her inward opinion about yt matter, to glance, somwhat unhappily, but rather pleasantly then maliciously against priests mariages

1 . Was it a pride in priests &c

2 Our prelats yt would &c.

3 A cuntry prelat aged &c.

4 A fine yong priest

5 Galla of late.

6 Great prelats name was &c.

7. Had you been known,

But now ye case is altered, and his Matie in his Indulgence hath granted yt yt ye Queen could never abide to hereof; but yet notwithstanding I have heard his wisdom say yt hee thought it inconvenient for ministers to marry, & yt hee wished, that they could castrare se, nay more hee hath most chosen & made som chefe since his accession ceteris paribus to preferre single clergy men before maried, so yt his Matie in his privat judgmt hath left a taynt, though taken away ye blott yt his predecessour left.

~~This thy presumption then: to say~~ 36

That there is no cause / why we should enter in to comparison
for that, which bringes; except ye meane of the popish orders /
of ~~many~~ maulta or Jeruzaleme, whome the very rule of
fathers and reasone; doth alowe as the revenue patrimonies
from there fathers so to leave it to there children: where as
the Clergye / as lamentable experience hath taught us,
either fill the parishes with poverties; if they have litle
living, or scrape all for their children / if they have
much: both breeding very great inconvenience to the
Church and comon welth: Clericus uxorem; cum ducet
Perdit Honorem: saith the ould verse; belive me I do
smile to see, how ye would make the simple sort to belive
That antiquity favoured mariage of the clergie; for wch cause
the margant of your apologie / is more full of places
coted / out of the antients / then of all ye Epistles besides
that I have observed, wch made me say merily to the
party ye wright ye apologie to; that ye mistrusted your cause
to be weake: for I remember my lord Tresurer ~~T~~
Burly / was wont to say when a cause was to be pleaded
in the Chequer before him; and that the one side had
retained / all the ~~[illegible]~~ learned counsell at the barre /
and certaine of ye famous pleaders, and the other
side had but comon counsell, he did ~~[illegible]~~ suspect the
cause that ~~was~~ so boulstered out with advocates: upon ~~[illegible]~~
the worst cause; for so I seing so many quotations
of St paule, and St peter / a Clemens Alexandr-
inus: and Nazianzens and others, whome I dust
undertake ye do not belive. Judg ye directly your
cause; that ye seeke to boulster it so with such
supporters.

1 If they thought or wives curses &c / Our mariage is =
2 Censured (I speak it boldly) &c.
3 Paule tells them is a doctrine of devills
4 an impossible necessity
5 Timeos ho korte. gr:

Yet I would ask you by ye way how many of those fathers
that

that you indure in defending marriage of ministers were
married themselves. Paphnutius you allow to be a virgin &
to have don miracles. ~~Caietan~~ Panormitan (whome you favor with ye
name of a Huguenot) wold have been a Cardinall if hee
had been married. St. Austine, had not been bishop of
Hippo, if he could not have lived without a wife, and
yet they yt read his life & his confessions know yt
hee was no virgin. and because it seems yow are
merily disposd to laff at athelphen gunaika and to be
ready to laugh (as you say) at ye Jesuits interpreta
tion of, prophasin elaveras, and even ~~the~~ in ye very begining
you are doubtfull whether you should handle ye question
seriously or merily; I would crave this liberty of you
yt you will not be offended if I allso shewe my
selfe in ye like doubtfull humour & move ~~laughter~~ mirthe
sometimes in a cause yt deserves rather teares then
laffer. ffor who could indure a man of Mr. Halls
learning & profession in ye scriptures to bring in
St. Paul for a married man. which is certen hee
was not by his own words when hee wrote his epistle
to ye Corinthians. and therefore it must needs be
judged, that ye buffeting of Sathan. datus est etc.

Did move his courage
so much yt he had no way to cool it but a wife,
whom he calls after. suzuge gnesie. but yt ye linguist to
say having ye reference of Cardinall Caietan that
it signified a yoke fellow of ye masculine gender.

BRITISH MUSEUM

May it please yor Grace,

If sicknes had not hindered mee, I had attended your grace long ere
this as well to show my selfe thankfull, for yor favour yow showed my
sister in bringing her in so good termes to her husband, as ~~als~~
allso to have had your graces direction for publishing all or som of these selected
psalmes, which his Matie hath due tytle too, if it may stand with his
gratious pleasure to accept it.

I have rais'd my selfe a mighty enimie by offering my service in
this kynd.

ffor as ye fathers call those psalmes darts to drive away ye devills; so I
having been an instrument to ~~[illegible]~~ sharpen, up som of them yt seem'd to bee
dull poynted, and over grown with rust, have thereby, I think, offended
the chiefe enemy of mankynd; whereby (god ~~hath~~ having permitted him) it hath at this tyme ~~to~~ layd
~~many~~ more crosses upon my health, and consequently upon my wealth, then
I had indured these 7 years before. But I comfort my selfe
yt impairing in this world is preparing for another; yet I desire
ere I dy to have this revenge to see ye work published to gods honor and ye
kings, having no thought of any privat ambition to my selfe. and
doubting greatly least if I dy ye wishes of som, and hope of gaine
rather then of godlines, will precipitat ye publishing of them, which I
would as much as I could prevent by yor graces good favour.

But lest I should discover a mischeef mystery without telling ~~the~~ a
~~[illegible] remedy~~ remedy ~~meaning~~ ~~[illegible] things depended~~ &c.

~~aggravation of fornication above other sinnes~~

~~Among ye mortall sinnes in number seaven~~

~~Darknes of devills admitted in all [illegible] follow these~~

~~of Christ~~ Christ but Paules doe not ~~[illegible]~~
~~darknes of devills~~

Lo: Arundel

B. — because yu take vpon yo to be mery, to laugh me often in
yr apologye, I will not be very sad in my censure; and therfor
by the way, I will report to yo, what I hard reported
of one that was present at a wedding sermon, concerning
an etimologye of mariadg; mariadg saith he som thinke
is quasi mar. adge, and som thinke maredg quasi mar
edg; but I thinke rather saith he that it is calld of
marradg; but the gentlest etimologye of all, is merryadg
because it makes one to spend ther adg merrily; now
wch of these etimologies yu like or whether all of them or none
of them, sure I am that many men though they seke
the last, they have the lest part of it; and for
the former; as sure I am that the radg, and ther
edg; hath bin no whitt abated but rather increased,
as the examples of divers, that I ~~could name~~ have
knowne in my time, though I forbeare to name them
would witnes for though the papists call it
Sacramentum Magnum yet the invisable grace doth
not so infalably accompany the visable signe
either in man or woman; that it can be
accounted an only remedy against all temtations
therfore I have much wondered, at some
of yr coate, that amplifie the sinne of fornication
so exceedingly; ~~in Clergye men~~; and yet knowe
that som ~~other~~ of ther brethren, ar culpable
in a far worse kinde, and the maried men
that kepe ther wedlocke ar a many of them
guilty of contentions; wch St paule calls

Now I come to the letter or Epistle that yu. sent to me wch since
You have put in print, and therefore it requires also an answ-
ere in print, In wch you beginne wth a wishe viz: I wishe not
myselfe any other advocate nor you any other adversarye then
St. Paule But yu. know the ould sayinge. of wishers and
woulders, and sure you may wishe but you are not like to
prevaile in your wishe. St. Paule your advocate in the
presedent question and muche lesse in this.
And therefore I marvailed to see even in the first period
of your letter so bould an assertion out of St. Paule
wch is confuted wth bare reading of St. Paule his wordes
for your wordes are theise of St. Paule. whoe never gave
(I speake bouldlie) a direct precept if not in this, his expresse
chardge whereuppon I insisted, defraude not one another &c.
for there followeth in the next verse after wch I marvaile
Mr. Hall yu. could over see this I saie of indulgence and
not of comaund for I wishe you all to be as myselfe &c.
wherefore I suppose the unpartiall reader will make
twoe wordes of your boulde, except they beleeve St.
Paule, the doctor of the Gentiles lesse then doctor Hall a
gentle doctor, But let us see how you proceede, see what
a worde the spirit of God hath chosen for this abstinance
never taken but in il parte, what nowe Mr. Hall! I will not
compare my skill in the languages wth yours, and muche lesse my
decayed memorie and disused to Gramar and verball stu-
But yet my sonne, who came later from the Gramar Schoole
then you hath assured me uppon his fresher memorie that
fraus and fraudare are often taken in the better parte.
and that pia fraus, pudica fraus is used in poets of verye
good iudgement and fraudare genium which comes neere
to the phrase of St. Paule in this place, and hath ever
beene accounted a virtue specially in liberall men

and fraudare se somno wch hath beene counted a praise in
studentes and fraudare voluptate wch hath beene counted
a vertue by all but epicures is vsed in the better sense
by right good authors, and especially Livie commendes
the gratefulnes of the people of Rome wch then beinge
in magna inopia pro domesticis copijs unusquisque ei
aliquid fraudans senectu suo contulit, therfore
you see that yf the Latin interpreter, and our English
either new or ould knew the holy Ghostes meaning
they have expressed it in a worde that is often
taken in good sense in other authors and may very
.x. wee in that be taken in the best sense ther in wch ~~[illegible]~~
~~[illegible]~~
~~[illegible] in the Apostles [illegible]~~
but now wee shall may stand vppon the Greeke, wherin
I will take vppon me to be noe better then St. Austin
who tooke the interpretacions vppon other mens credite
out of the Greeke, and I finde that στερέω and ἀποστερ
wherof is the very worde St Paule vseth in this place
admitts a gentler interpretacion, signifiing orbo or priuo
wch Tullie thought soe farre from the worst sense
that he vseth it in the best as priuari dolore, and priuari
iniuria doe both witnesse
.x. wherfore howsoeuer wee shall gaining a yong and a faire
wife may thinke it a deadlye sinne to defraude her
in the Apostles sense, that the holye Ghoste meant (for
ought I know) be of another mynde, and I am sure
that Tertullian Hierome St Cyprian were ende so
that he was wont to saie of them. da magistrum
vnderstoode ~~it~~ St Paule in another sense, when wright
to his wife whome he had lefte by consent wthout
wee shalls strumple, wrate this to her.

voluntarius padonibus.

now though it may be obiected that Tertullian slipt after into some heresie
and held the second marriages to be unlawfull as the second place by me
cited seemes to insinuate, yet noe father Doctor nor Schooleman in
~~fiftee~~ ffourteene hundred yeare findes ffault wth him ffor leaving his
wife by consent, but I would demaund whether the holy Ghoste
may be contrarie to yt selfe or noe: ffor if it may not then certaine
19: and 12 verse
yt is, that in the ~~19~~ of Mathew where Christ speakes to his Apostles
of the same argument ὁ δυνάμενος χωρεῖν χωρείτω. he that canne receive it
let him receive it, he spake to maried folkes whereof Peter was one
as all sides confesse, and Peter beeing a maried man answereth
ffor them all and saith we have fforsaken all and ffollowed thee
was understood to have fforsaken house and wife and lands and goods yet
I will not presse ~~or~~ Hall wth crediting of legende, nor urge him wth
stories of myracles, though he him selfe you see is contented when
he thinkes they will serve his turne, to say that Paphnutius
was a virgin all his life and did miracles, yet I am
sure it is as credibly written as authentically recorded

and as rostlie engraued and carued in west mynster of our Edwarde 3d and King of whome one wryteth the storye saithe, that he was married verye younge, that his Queene and he cominge to yeares of consent agreed together, wch m. shall I saye may call disagreeing to remaine virgins still; ffor wch amonge other miracles, that the stones to this daie doe witnesse he was honored with a vision of Angells and his successors wth a miraculous guift of healing all wch I will not confidently saie was done butt I will confidently saie it might be lawfully done by another example aboue all exceptions and that is of Joseph and our Ladie, whoe were maried (as the scripture doth testifie) and vowed abstinence after mariadge as her wordes doe declare, how can this be seeing I know not a man, where the ffathers and schoolemen enterprett, the vow of hir perpetuall virginitie after marriage and yet Joseph did not fforsake her in fiue yeares after, as yt is plaine by the scripture, that fledd wth her to and ffrom Egipt as it was said out of Egipt haue I called my sonne, And yet is thought that Christ and his mother both liued a longe tyme wth him and ffollowed his trade of a carpenter, ~~fabri filius~~ wher=vppon he was called ffabri filius and yet there is nott anye that doth maintaine that our Joseph had carnall copulation butt the Helvidians were worthie to see hell ffirst as their names soundes

BRITISH MUSEUM

counts that Idolatrie; for my part I am not of the Stoicks opinion; omnia pecata ese paria; ~~but~~ ~~yet I am far from the opinion~~ if there be degrees of sinne I thinke that simple fornication is one of the lest; and I have hard it mentioned with som probability; that Christ ~~att~~ when he stooped to the ground; and wrought that mistical wryghting in which it is thought the standers by red ther owne faults seemed to abate much of the rigor of Moses Law; for women taken in adultery, and therfor I wright long since pleasantly to a Lady that was as curious as I was carelesse

Among the mortall sins in number 7
That fight against the soules the gates of heaven
Ye tell me still that lechery is worst
most lothed of divines and most of god accurst
But madam ether ye ar ill advysed
or wer not in your youth well catechised &c

bety perce
Not very long

But to leave sporting and handle this matter more seriously

Memorandum that I ffrancis Harington of Compton Dando in the countie of Somst to owe Sr John Harington of Kelsto knight of the same countie my brother, fifteene pounds of good and lawfull mony of England to be payd at his now dwelling howse at Kelston aforesayd upon the third day of May next ensuing the date hereof. To wch payment well and trulie to be made I bynd my self my heyres executors and assignes firmely by these presents. Dated the seventh of ffebruarie : 1609.

By me ffrancis Harington

for ye fyne

More lent — xxd. recording ye concord — 3. 4 (s. d)
ye writt of Covenant — ij. 6
ye Kings fyne — 13. 4
More layd out for the fyne at Somst & Mr W. Weeks — xxs
ye indorsemt intris — 1. 4. 6
my offices of alienacon
ye Recravor — 0. 6
ye Kings silver — 1. 1
More since ye same — 13. 6d
ye Custos brevium office — 3. 8
ye chirographer — 2. 6 — 3. 4d in the office
ye retorn of ye writt of Covenant — 2 — 2. 6 fidelis
Attorneis fee — 3. 4
33. 6
0 — 7 — 8
2 — 1 — 2

Note for Coals — 10s

Lyke the to ffrance
Burnedey

Bookes to Cary Down
Mr Hall. Ball and Moppet.
Bellarmin.
Tortura torti Pseudomartir.
Pollycy. Religion.
Leech. walsingham.
Costen.
Leycesters. greencote.

for the hay Mr Weeks had — 02. 10s
More the 11 of July. 00 10s

Lent him. 12 July — 20s
35 lent l. Smith — 20s

Memdu my brother had more 1 August — 3li 6s 8d

Payd 23 of July 213^{li} 15^{s}
to Mr Thomas Print

The length of both orchard 112 fote
the bredth 54

Losses by the flood
My bote.
My Timber plankes and other ends
lying theyer.

Losse of Cattell
A young mare
and old mare . Sheepe.

Losse in Corne.
Barley land a stacke of wheat.
Sidnams Arrerages

Losse in tooles
All the Joyners tooles
Three [illegible] [illegible]
Two [illegible]
A flaske out of the store.

Right honorable my very good Lord. To my ~~Lord of Compton~~

I ame exceeding glad to here of your worthye recovery, whear I did
here yt wch was from the mouth of the king him selfe, whose
most gracious care of your L. in this your sicknes hath made yt
knowne howe deer you hath ever been ~~are~~ to him

And for me ~~my part~~ I protest I have prayed for you in my studye
wth the best of my part I cold doe, and that not only because
I know you sincerly in generall ~~to~~ be of a noble and
Joviall disposition and noble lord of all sortes, but in my
particular when you did so earnestly and ~~[illegible]~~ hartely
set forward that same honest stratagem of myne for
duke Charles, wch wordes that I will not ſoe repeat
but yet I can never forget. ~~wch had yt taken effect~~
~~But now my Lo I hat thinge~~
~~But~~ And now my Lo: ~~[illegible]~~ god ~~hath~~ hathe heard all our prayers I
wish you wold let me give you the best advice wch ys
frendly advyse to shew your selfe gratefull to god agayne
for this precioust guift of health wch ys more worth
Non est vivere sed valere vita
then the welth of the world, wch some work of charitye,
and herin ~~[illegible]~~ I must commend to you a place to wch you be
~~hath~~ heretofor that came for your health and may do heraftr
that I have ben tould
a place to wch ~~where~~ your father whome promised some favor as
being the ancientest and most famous bathing place of England
and now to wch for health best your goodly lande. I meane
the Cyttye and Churche of bathe.

The state of wch in what case yt standes, is here open to ye eye
of all travellors and strangers to the shame of owr 52 yeares
peace in England yt hath been an ag [illegible]
Let me perswade your Lo: to lend your strength to this goodly
and godly worke wch cannot but bere a sweet savor to
his devyne Matie, and honorable in ye world

36 I did in the greatest of all sicknesse that brought me for
a tyme to worst state then I ever hard of your Lo: sicknes

soone ~~for~~ a vew, and I ~~for~~ hope to
that are in sight of the lesser

to promise yt.

I send yow here a liste of those which were
put in that yow listed downe

My Lo. Bassett hath begunne allready.

Cosen Shelton. Cutler hath broken wth us absolutely and now it appeares he was from the beginning but a broker for my La Cavendish, but I have yet found a chapman though abating much of the price. wch upon ~~the~~ such warrant against my La Marchioness Joynture as was formerly offered to yow and mee will do then. Wherefore now I pray yow let me knowe and remember the quyet that yours partly & yours of being discharged of the Clayme of 500li of Sr M. Skipwith wth Sr [illegible] by his lord from beyond sea wch hath layd on Kirby of Christopher 300li and of Clements wrong. for wch I lost 100li to Clement him selfe. and so wee may conclude wth this ~~bargaine~~ purchase. [illegible] make long frends.

My Cosin George Longford. etc.

BRITISH MUSEUM

~~3~~ 9

43

Names of Comedyes.

13 A mad world my M^rs
13. What yow will.
12 ~~The dumb Knight.~~
.j.12 ~~Northward hoe. Stet.~~
12 ~~Perocles pr. of Tyre.~~
12 ~~Humor out of Breth.~~
12 ~~Law trickes, or who wold.~~
13 ~~The case is Altred.~~ Stet.
12 ~~Thre english Brothers~~
12 ~~Lingua.~~
12 ~~Family of love.~~
12 ~~yor fyve gallants~~
12 Mustaffa tragedy.
12 12 Byroun tragedy.

1 Tom: 13 pl.

1 The Marchant of Venice
W.S. The London prodigall
Tryall of Chyvalrie.
Everie man in his humo^r:
EastWard hoe:
monsieur D'Olyve.
Henry the fourth: 1:
Henry the fourth: 2.
Richard ye 3^d. tragedie
King Leire: old.
Locryne.
Hamlet.
Seianus: Ben: Johnson.

2 tome. xi. pl.

2 All ffooles.
Gentleman Vsher.
The Queens Arcadia.
S^r. Giles Goosecapp.
Liberalitie & Prodigal:
Good wife and bad.
The Malcontent
W.S. Lord Cromwell
Larum for London.
Pasquill & katherin.
Alphonso of Arrago.

Faythful sheppards
Mery wyves of winsor.
Looke about yow. 2.
Ed. the 3.
More foole.
K. Leir of Shakspear.
13 Evry wom. in her humo^r
13 j. Cupids whirlegiggt. +
+ The weakest to well. 2
Cornelia Tragedy
13 + Alex. vi papa. trage. 2
13 + Revengers tragedy. 2
13 4 Bussy D'Amboys.

3 Tom. 9. pl.

Scourge of Symony. ^return from
Blurt m^r. Constable.
Henry the viij^t.
Everie man out of his humo^r
Fleyre
The fawn.
The Isle of gulls.
Romeo and Julyet.
Sophonisba.

4 Tome. 12

The taming of a shrow.
Orlando foolioso.
Moch adoe about nothing.
Queen Elis.
Queen Elis. hobs tawnycoat.
Wil somers will.
Loves labor lost.
Pastor fido.
Midsomer night dream.
Volpone the fox.
Spanish tragedy. Romeo.
Richard the. 2.

Note y^t Guiana ys sorted wth Virginia and Thanadav.

Ferrex & Porrex quære
Belynus. Brennus. 156

Rape of Lucrece. 13.
Puritan widdow. 13
Mulcasses the turk. 13.

Poetaster. Ben Johnso.
Satiromastix. Jo. Deck. 2
Alexand^r. Campaspe.
Erl of Huntingtn.

Sr Tho wyat. 13
Glasse of governmt.
Grisild. 9.
Yorkshyre tragedy. #5

5. Tome. 13.

Thre Ladyes of London.
Warning for fayr women
Looking glasse for London
Fayr mayd of Bristow.
Thre Lords of London.
Stukly.
Fortunatus. Marlow
Tamberlane
Tamberlane
Edward 4.
Edward 4.
Arden of fevershan.
Doctor Faustus.

6 Tome. 13.

Nobody.
Loves metamorph:
Pedlers prophecy.
Doctor Dodypol
Musidorus.
Antonio & Melida. +
Woman in the moon.
Jeronimo. j. part. +
David and Bersabe 1599
Arraignment of paris.
Blynde begger of Alexa
Antimus.
Solimon and Perseda.

– 7 Tome. 13.
Lusty Juventus.
Cambyses.
Henry the fift. Pistol.
Supposes.
Marius and Scilla.
Two tragedyes in one.
Jack Straw. wat. tiler.
Mayds metamorph.
Edward the first.
Menechmus.
2. Selimus. 1. part.
g. York and Lanc. 1. part.
Cinthias revels.

8. Tome.
Downfal of Rob. E. Hunt. L.
Alexander Campaspe. F.
Merry wyves winsor. w.s. G.
King Leyr. W. Sh. L
Glas of govermēt. gaski. n.
Ed the third. J.
Cornelia. tra L.
Dutch cortesā. marston. H
Yorksh. Traged. w.s. D.
Pacient Grisild. L.
Faythful shepardes. Jo. fle. L.

12/9 Tome
The dumb knight
Northward hoe
Pericles.
Humor out of breth.
~~w~~ Law tricks
Three Engl. brother
Lingua.
Famyly of love.
Yor fyve gallants.
Mustaffa. 9.
Biron 1.
Biroun 2.

11 Tome. / 11
Mother Bombee. h.
whoor of Babylon T.d. k
Caesar and Pompey. g
Coblers prophesy. g
Westward hoe. T. De. web. J
Taming of a shrow. g
Pinner of wakfeald g
Return from pernass h.
Phaenix. K
Michelmas term. J.
Willy beguild K.

12. /10 Tome.
Sr. Tho. wyat. Decker. g.
Cupids. whirligig. E. S. L.
Puritan wyddow. w. S. H
Revengers tragedy. J
Devils. charter. Bar. Barnes. H
Bussy d Amboys. J
What yow wil. Marstn. H
Mad world. T. M. J.
ye Rape of Lucress. Tho heywood. K
ye case ys altered. J.
Evry womā in humr. H
Mulliasses. John Masō. K

Countes of Ritchmonds prays.

Now there remayns nothing further for me to wryte of. Ther here begynneth 44 ~~4~~
my greifs & sorrow, not myne only but all men of good mynde. for
in the first yere of this kynge dyed that most worthy princesse Mar-
garet Countesse of Richmond and Derbye my most gratious lady.
I lyved in her house 16 yere. Her house was allways lyke a
Colledge of good, and ~~wyse~~ discreate and godly men. She ~~wold~~ would enter-
teyne none except she knew them to be of honest ~~[illegible]~~ mynde good
breeding and vertuous conversation. She was her selfe a trew
pattern of a trew catholiq professor, a mirror of bounty, pity
and charytye. There was no vertue which she did not follow with
great dilligence, but allways most ~~devout~~ zealous in religion, and for that
cause she kept at her own charge in her house many priests and prea-
chers of great knowledge learning honesty and godlynes. Her selfe
so geven to devotion and prayer, that there was every day spend on her knees
at her prayers six or seven houres, and this she did ether openly in
her chappell wch she had in her house or in her privat closet, nether
did shee come and goe ether at any tyme but she ~~[illegible]~~ performed some
worke of Charytye. she was the only comfort of poor widdows and
orphans. It was admirable to see how kyndly she would salute the
meanest and cherysh the meanest that came stray beggars. All such thyngs
[illegible] so [illegible] whiche had wrought to her and never went that way
wthout some comfort. She would commend theyr suytes ether by letters
messengers or in person to the kyng to the Nobles to the Judges. so as in
those dayes no great man durst offer any wrong to her neighbours.
Nor in the place of her abode all brables were taken up or setled
of them selves, if she were but nere the place all quarrells ceased
Ther nobilitye or greatnes nor her durst commit no disorder, least that most
noble Lady should rebuke them pryvatly or complayne to the kynge
She did so delight to do good to all that no day passed in wch she
did not ~~[illegible]~~ effect somewhat ether to the honor of god
the benefyt of the church or proffit of the commonwelthe.
Yea she was growne to that heyght of goodnes and bounty, that she
bought two mannors of 100 marks a yeere rent and bestowed them on a gentleman
38 to whom no other acquayntance was or might but that she understood he had done
good service for his countrey and thereby hymself wasted his own property but estate

In every parishe or Countye she had her agents to enforme
her what defects were in the Churche or Countrye, that she might
supply them though yt were at her owne charges for she
was beyond all of that age in all manner godlye workes
In them she employed her purse her prayers her paine her witt
her credit her mediation her exhortation without stay without
intermission without defatigation; there was not ~~ys scarce~~ a Shire or
Countye a hundred a towne a village yea scarce a person
that hath not tasted in some good measure of her bountye and
I cannot expresse in particular what godlye workes she performed ~~dyd~~
and those she most also royall magnificall. My spirits wold
soone faile me then matter to write the story of her prayse
God for the glory of his name and for Christe
his only sonne our Lord yelde everlasting honor to him.
Amen

BRITISH MUSEUM

45 5

1. That your Matie will be pleased to referr the examination of
this worke ^of [illegible] ~~[illegible]~~ drawing so nere to an end to some of your learned
Chaplins now preaching about London, and the resolution of all
doubtfull places to my Lo: Bishop of Elie. And whereas
I fynde Mr Aton your Maties servant ~~very~~ Judicious
in this kynde and ~~of [illegible]~~ ^the most able I must ingenuously acknowledge
I have received some furtherance in this worke, it may
please yor Matie to ioyne him also as well for the
revew of the same as for the ordring of the convenient
publishing of ~~the same~~ by his Maties best Printer;

~~And whereas~~ yor Matie most nobly ^and publikly professed without all
partialitie to love vertue for vertue, I beseech yor
Matie ^that my honest travaile herein may fynde yor gracious
acceptance presuming to say thus much that but few beyond
1. in yor Maties dominions untill now have accomplished such
a worke of ^holy poetry, and fewer poetts untill now fully
have touched ^in such verse [illegible] ~~[illegible]~~ Divinity

Masons
To mend all my walls without
X To make a place for salt in the kitchin garden.
X To stop the great doore and open the back way
of the kitchin
X To walle up the way at the ox yard
to walle the walle in Churchyard afore
the porche
to make a stone stile in Churchyard
and repaire my walls.
X To change the dayrie doore
To repair the walle at Hen house.

Carpenter
Gates 20
Wheelbarrowes
Chamber at Churchhouse
Box at parsonage yard
window & door at [illegible]
To saw boords [illegible]
To perfet the passage
To Make stowage place for boates

ye Broom [illegible]

memorand: Phillip Gregorie
brought word to the: [illegible]
he sold [illegible] of stones
and [illegible] of my [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] one [illegible] garden rakes
a planke and [illegible] spades
Barrett had another planke

Smith
Tooles to lay out hedges.

Memd: this 27th of Febr: 1611. I have advised of keeping my [illegible] pools & middle pond
39 full of cleen water, and not letting the rayn water into them; and I determin to sett
out of any where [illegible] halfe a foot deeper, then the ordinary current of my long pond.

which halfe foot will fill ye midle pond at ye least a foot. Then to draw the stare of ye midle pond, and to keep it stirred, especially 6 foot from ye wall. and ye water running thick into ye ope poole is to be turned into ye vault. The litle weare of ye barton pond being left open, that all ye thick water may runn into ye shooting close, changing ye stares in such sort as it runn away but a litle in waste.

The Gasken pond, with ye waste of ye gasken fountaine, auberts well, & the fen by Atkins his dike, would be tended, especially against ye fowle time, and the waste yt come out of ye gasken pond, would bee all forvared, by a deep gutter, to ye channell, yt goes strait allong ye gasken

Twice a week ordinarily; viz: Wednesday & Saturday. the barton pond being redy to runn over, would be drawn down halfe a foot to ye levell of ye litle weare. and then, the kitchen pond to be duly drawn halfe a foot to cleanse ye vault, and another halfe foot to supply ye ponds (the water being cleer) in ye new Orchard.

When ye Iland in the dowlers is pared & dressed, I would have all ye outsides, specially to ye east & south, have litle hovells in them of adpemant for ducks to breed in. and I would have a place well raked 5 foot of either side of ye bridge to cast ducks meat into ye water.

My watering place I would have so stanched & withall so stoned, that I may have no danger to foule ony pond wth mudd, nor robb it of water.

When ye hopyard pond is stored wth fish, then the shooting close is to bee watred in this manner. twice a week, the duck pond in ye street, is to be drawne and oftner in warme weather, and ye water to be stopt out of ye hopyard pond, and turned downe at a gripe six & twenty foot short of ye hopyard pond, so as that, meeting wth ye barton pond water, and both stirred, will make a competent stream to water a furrow or two in ye shooting close. and for ye course I will make a mortar wall, over against Butchers, because my stable ponds shall not be dry all summer.

I intend (god willing) to pave my stabb wth stone, and to lett ye gutter behind ye horses runn above ground to ye intent yt ye soyle & stale of ye horses may [illegible] ye pond ye [illegible]; for I have found by experience, that ye stale is dangerous to kill fish howbeit oxen take delight to drink ye water yt comes from ye dongue of horses.

I would have the gutter that runs through the Oxhouse cleane kept and the dung yt comes from the kine should be together and there a pemant stone set an edge to keepe in the soyle

46 ~~6~~

pte

Right honorable and my very good lord

I have don the complement I owed your Lo. to his Matie, and I had it till a tyme and found his Matie the well disposed as could [illegible] ~~[illegible]~~ discourse, at the beginning ~~and~~ of the mortalyty of princes (wch discourse his Matie compared wth the sermon after dinner) but the pleasantest amongst at the end, when I produced ~~the~~ Mr Coriats booke with the verses that commend yt to posterity Aiax speche that him made me [illegible] ~~thinke~~ of a vast [illegible] of the kynge of Scotland

That down he lay and fell in such a laughter
Hee there could no nor speak a good whyle after.

Yesterday at my going away he spake to me ~~[illegible]~~ [illegible] his gracious [illegible] to provyde one more of these and to ~~[illegible]~~ allow [illegible] at Theobalds and ~~[illegible]~~ at Hampton Court that amongst him after. wch I will goe in hand wth presently not doubting but your Lo shall the [illegible] say that I shall doe 1000li worth of good to the gallants and [illegible] ~~[illegible]~~ me 1000li neyther shall yt be longe in doinge. /

One thing specially I would [illegible] your Lo in, that whereas at your coming from [illegible] you lost much labor of all sides there, [illegible] of your favor, wch after all your [illegible] in [illegible] you [illegible] for [illegible], yt would please you being a counsellor [illegible] to speak [illegible] or wth Mr Chauncellor of the Exchequer as a thing belonging to [illegible] to graunt warrant for 100 out of [illegible] and [illegible] wth [illegible] 300 out of [illegible] Chamberlain [illegible] 100 [illegible]

~~I~~ And yf yt please your Lo. in furtherance of [illegible] also [illegible] in [illegible] ~~[illegible]~~ of my obligation in writing [illegible] ~~[illegible]~~ ~~[illegible]~~ I hope should great [illegible] wch I desyre wthout any respect of my [illegible] commodyty

For a booke intituled ~~[illegible]~~ de Schismate Anglicano (where ever I recall slaunders) ~~[illegible]~~ written by one Sanders [illegible] of H. 8 [illegible] Ed. [illegible] when they [illegible] a ~~[illegible]~~ on the [illegible] ~~[illegible]~~ yet [illegible] of their [illegible] Church booke [illegible] specially cum rex ~~[illegible]~~ copiosius enumeravit [illegible].

~~And therefore I [illegible]~~ But for our [illegible] I ~~[illegible]~~ [illegible] already that [illegible] ~~[illegible]~~ to a [illegible] of [illegible] ~~[illegible]~~ to the [illegible] the Church of [illegible]

And therefore I would wish at a fyt season that his matie were moved also.

to obtain a bill for 100 or 2 of Oake out of [illegible] in wiltshire ~~[illegible]~~ ~~[illegible]~~ for a full [illegible] of Bellarmin and Sanders / //

To the Kinges Majesty of Coriat
of [illegible]
of [illegible] bridge. /

To my Lo. Arundell.

Lo Chamberlain E. [illegible]

40 L. [illegible]

Mr [illegible]

Bargayned wth John Wyrge of Willyes Kenton, and he hath
promised to draw & delyver threescore & tenn load of
stones and eighteen foot the load & to delyver them betwext
this and the 3 day of May and he hath receaved in full
payment thereof xxxs and Thomas Barker is his
suerty to see him performe the said bargayne /

wittnes William Symyer

It is agreed

ffor william Bearon. remember to provide three
sackes of rock lyme on wednesdaie. five bushells
red heare and three bushells white haire. &
lathnailes one thousand, he to provide lathes.

BRITISH MUSEUM

Bargayned with John Wyre of Phillips Kenton, and he hath
promised to draw & deliver threescore & tenn load of
stones and 18teen foot the load & to deliver them betwext
this and the 3 day of May, and he hath receaved in full
payment thereof. xxs and Thomas Barber is his
surety, to see him performe the said bargayne. /

witnes William Symmer

16 of aprel — ffor william Bearon. remember to send three
Cartes of rock lyme on wednesdaie. five busshells
red haire and three busshells white haire &
halfpenie nailes one thousand, & to the lathes.

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Grace and peace in Christ

Right Reverend in the Lord, if neither gods Law nor mans lawe
do condempne any man before he be heard, as Nichodemus though then
a weake scholler of Christ, durst answeare to the Pharisees
when they wold have put Christe to silence: we yor poore brethren
~~wright even fellow~~ as the holy Apostle Peter ashamed not to
wright, even fellow labourers in the Lords harvest, have
no small cause to complayne, that you which are in so high rowme in
this church of England are so farr from answearing the hope for
us Christes messengers in our absence, that we are also condempned
by you in your precepts and publique writing of disordered attempts
uncircumspectly used in our parishe of Ashbie and other heinous
crymes, as the unlawfull assembling of the Queenes people to
exercises and open speaches undiscreatly uttered etc. and
thus are straitlye charged and commaunded to leave of theise
our exercises of interpreting the scriptures, of fasting and
praying, before that we be by anye sufficient witnes convinced
of any fault therein comitted. For though in so good a cause
and so profitable to Christes church, you & yor fellowes that be the
Bisshops, would not joyne with Christes poore ministers, either for
your great affaires which you commonly alleadge, or for yor great
travails, or great charges, that can not come without some great
troupe of horsses, yet thought you not as we thought to com-
mend doyng at a worde suche publique prayeng, fasting, &
prophecies, which men moved by gods spirit, without any outward
compulsion, to the glorye of god and edification of the people
and to the great comforte of many good christians, that could
have no teaching in the townes whear they dwell, did here
frequent. It might have pleased you rather either to have
called us to accompts wherefore the people did assemble, ~~at~~ other
~~certaine~~ some tymes to have come to them your selves and to have se

A P O D O P T

John Hārin g ton

and

and heard the cauſe, and ſo to have Iudged by your owne knowledge
of the diſorder ſuppoſed. Thus might you have put thinges in order
for the trew faith wch the people knowe not, and other thinges
whereof by your negligence they are ignorant. And by yor ſelves
or by your Chaplaines, or whome you beſt truſted frequenting
thoſe places, have reformed what ſoever had bene amiſſe. We
have better opinion of you, then that we ſhold think that this
diligent comming togeather of ſo many to ~~have~~ heare the word
of god, which they can not have taught at home in theiſe blynde
Corners about us, and ſo to ſe ſome practiſe of true faſt, wch
is ſo rare in England: ſhould diſpleaſe and offend you the places
That were to muche phariſaicall pontificall and to farre from
the ſpirit of Chriſt our Saviour, who reioyced to ſe the
people ſo willing to heare, and lamented that there were
nomore Labourers the harveſt being ſo great. for the trew
Laborers can not but reioyce when they ſe the worke of theyr
Lord and maſter goe forward, as we did manifeſtly behold it
in theiſe exercyſes. And we for our partes, who ſuſtained
ſomparte of thoſe poore Labours, do teſtifie before the Lord, that
in our other Sermons, wherein we have laboured many yeares
according to the meaſure graunted unto us, we neyther have
taken ſuche comforte, nor profet to our ſelves, neither hav
ſeene ſuche zeale of the people, neither could we perceave
their knowledge to growe ſo muche, as by theiſe exerciſes
not but that we alwais taught, the ſame doctrine with the
ſame diligence but yet when the haboundance of gods ſpirit
did utter it ſelf of divers ſortes, by dyvers inſtrumentes, the
thinges ſpoken were better perceaved, and more deeply printed
in the hartes of the hearers according to the ſaying of the
Apoſtle i. Cor. 14. v. 24. if all propheſy and [illegible]
come in one that beleveth not, or one unlearned, [illegible]
of all, is Iudged of all, and the ſecrets of his hart ar[illegible]

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made manifest, and so he will fall downe, and worshippe
god and say playnly, that god is amongest you in deede;
All men do knowe by experience, that stikes of fyre
scattered, can give no suche pearcing heate, as when they are
layd togeather, neither yet lightes, farr dissevered and
seperate, have lyke power as neare ioyned, even so doubtles
the light of gods holy spirit that shyneth in the hart
of some one of gods servants christs ministers ioyned to
the light of another, giveth a farr greatter light in
doctrine, and the fire of the spirit burning in their
brestes, doth inflame one another, and breaketh forthe
more mightily when they are conferred and compared
bothe to gods glory and the confirmacion of them selves,
and of their auditoures; wherefore we do beseche you for
the name of god, for the love of christ, and the comfort
of his churche, that you wold not so lightly, uppon some evill
reportes, compell us utterly to give over suche godly exercises, but
rather to come amongest us sometymes in christian humilitie,
laying asyde all popishe lordlynes, and so exercise your
good giftes amongest your brethren, that we of your great
light may receave some light, and you of our lytle fyre
maye take some smale heate, and so ioyne togeather in
gods busynes, as felowe ministers and servantes to our
heavenly Lorde and master; then do call for us sometymes
we do graunt in your visitacions to appeare, and to pay, by
your lordly authoritie this or that parte; whereto any
brotherly conference, thus the great lordes tumbling
downe many tymes uppon the smale stikes, do almost
quenche the smale fyre, this haultie lordlines, which
came from the man of synne, doth cutt of all godly and
free christian conference amongest us, whilest that
ent state, do feare, other do flatter, some hold their peace,
because they knowe not what wordes to use to suche
men in honour, and of so great worldly countenance.

Bett n

Great worde we heare, Disordred attempts vncircumspectly vsed. Thus
you tearme our holye exercyses the whiche we had learned in godes
~~holie~~ holy word. 1. Cor. 14. ve. 29. it is written thus. Let the
prophetts speake twoe or three, and ~~the~~ lett the other iudge. And if
any thinge be reuealed to another that sitteth bye, lett the first
holde his peace: For you may all prophecye one by one, that all
may learne and all may haue comfort. And the spirits of the
prophetts are subiect to the prophetts. Again ve. 37. If any
thinke hym selfe to be a prophett or spirituall, lett hym acknow-
leadge that the thinges that I haue written vnto you are the commaunde-
ments of god. And if any be ignorant, lett hym be ignorant.
Therfore Brethren couett you to prophecye and forbid not to
speake with languages. Lett all thinges be done comly and in order.
That, forth of this place did we comly and orderly, begynne, contynew
and end, with godly prayers in the name of god and in the name of
his christ, whome we doubted not to be amongest vs according to
his mercifull promys. Wherfore we dare iustyfie that our
attempts herein, thus comming togeather to growe in the knowleadge
of christ by the conference of the scriptures, to fast and to pray
by the rule of godes worde, are no disordered attempts, but allowed
bothe in the olde and new testaments, vsed bothe in the tyme of the
prophetts and the Apostles, and long after their tymes, vntill
that blynd tyme of poperye began to bleare mens eyes. howbeit
at the restoring of the gospell, the same exercyses were againe
restored in many places, especially in the best reformed churches
as they haue bene also approued and allowed by dyuers godly
Bysshopps here in England, somtyme by their hand and
seales, somtyme by their publique chardge and commaundement
gyuen to their ministers to frequent the same. Now how
vncircumspectly we haue vsed them we know not but by
reportes of suche men as did not frequent them, but only
comming thither without harts prepared to learne any good
thing, as they that came to tempt christ in his wordes, so
snatched at some sentence whereupon they might rayse
some slaunder. Howbeit yf to accuse be wronge, who
can be vnguiltie? yf some one may at some one tyme, haue
spoken vnaduisedly, whye is not that one man blamed or named.
And whye for that one, are all the ministers of god in that place
defamed, prophecieng dispised, the spirit quenched or stopped,

that profitable exercise defaced, and the godly zeale of the people extinguished. Yf we poore men whoe have but poore lyvings and lytle intelligence in the world, for want of knowledge can not use our selves circumspectly before the people, yet yow great men in the world full of wisdome, and your Chapleins, Archdeacons, Chancellors, Commissaries and Officialls, your prebendaries and other prelats, whoe have great and many lyvings, for yor great authoritie and credit with the people, might more circumspectly use them and in some better sorte then we doe. And seing the great zeale of the people, either some of you to come among ~~us~~ us poore fealows and tell us what we shold doe, and how we shold use our selves, or if we be not worthie yor companies, yet to do it by yor selves in your mynisteries and Cathedrall churches, that we may behold your doings, and that gods people so desyrous of knowleadge, may have the holy spirit of god stirred up in them, and not quenched in any wise. Some of yowe we do acknowleadge, do preache many good sermons, but if the commen people might heare you and us, or many of you togeather joyning at one tyme, in one place, and treating of one text of the holly scripture, by varietie of giftes, setting forth one and the same truthe, it wold be a great confirmation unto them doubtles, as we have good experience: And we are sure, that those people whoe have diligently heard us, will playnely confesse the same, that therein they have felt no small comfort. But where it pleaseth you to wright, that we without Lawfull warrant ~~of~~ or sufficient authoritie have assembled her Maties subiects flocks of sondrye places etc. We do answere that we did assemble none neither by commandement nor by persuasion, but first we the Ministers comming togeather our selves by the leave of them that were in office the Bishop yor predicessour and his officers and since yor tyme by you and yowr officers; we wold ~~wold~~ do nothing, nor say any thinge in secreat corners, least we might have bene mysiudged: but leaving open the church dores as was convenient, the people of them selves, knowing that

it is alwais lawfull to heare gods worde holly day and working
day by many preachers, or by fewe, did of them selves quyetly
come to pray wth God, and to learne some good lessons in gods
schoolehowse. / How unlawfull this fact was, we beseche you
to iudge as you would be iudged. We came togeather by
gods authoritie and yours, for no evell, but for certeine
good purpose, we assemble not people, nor chalendge any
authoritie to doe it, neither have we any authoritie to
bid them goe back, when in publique congregation they
are desyrous to heare gods holy word at our mouthes.
And this case is very strange unto us, and very
lamentable, that in a Christian Realme it should be law-
full to assemble as we see to Robin hood and Mayd
Marion and many other fond games, even to the lyeng
for the whetstone out of sondrie places, and that we
poore Mynisters of Christs gospell meting togeather
only for to exercise our selves in the worde of the
eternall god, should be not of unlawfull assemblies.
we beseche god not to lay it to their chardge that thus
do iudge. / We call not the people to any undiscreete
speaches as we are chardged, for we do not call them
at all: And yf any thing be undiscreatly spoken, I
am sure that our godly hearers will beare witnes
that the speaker is admonished either pryvatly or
publiquely, as the case requireth. So this godly
exercise, is the ready way to bridle undiscreat
persons, to discover and correct errours and heresies, as
that to the honor of god have had good experience.
Oh that we could have obtained of you that
reasonable request wch Phillipp did obtayne of
Nathanaell. / Come and see, come and heare, and
then iudge. / We doubt nothing then but that your
godly myndes, would not only have bene moved to have
allowed our exercises, but also in the same to have
ioyned wth us, wch is in that wch is so plainly allowed
in the scriptures. / Now for the publishing of the

50

A a b c d e f g h i k l m n o p q r s t u w x y z
A a b c d e f g h i k l m n o p q r s t u w x y z Such diligence is necessary to
John Harington this

Laborers. Peter calleth others who had the chardge of
the flock in sondrie places his fellow elders.
And he saith feede the flocke wh dependeth upon
you, not as thoughe you were Lordes of the Lords heritage, ~~wh~~ but
that you may be ensampled to the flock. Take heede to your
selves O Bishopps. those that feede the flock wt the bread of ~~the~~ lif,
~~flock~~ and lyving godlye among them are good examples to the
flock, are onlye the true pastors: and those onlye shalbe allowed
before the great Shepheard when he shall appeare. But
those that either doe nothinge among them, but play the Lords
over them and beate their fellow servants, suspend and spoile
them of their Lyvings, shall have the reward of wicked hypocrite
Be you sure that you be no shadowes to seme and be not, searche
diligently whether you have your office warranted so largelye
by gods holye worde, least that you which will doe all, seme
to have made your selves more to doe then was nedefull, or then
you had warrant lawfull or sufficient in gods holy worde.
For where you are begonn to fetche your Lardge Lordshipp over so
manye Churches from princes authorities, as it maketh a fowle
gappe for the pope to come in againe: so can it not satisfie a
good conscience, when it is called to straite accompt. And O ye
Bishops, how dare you give such a straite commaundement as
followeth in yor Artes. That we should not use any other Rites
or orders then are appointed by the Booke. Yf you meane the Booke
by excellencye, as we say the Lord: then take ~~[illegible]~~ we it for
gods Booke and easely agree. But if there be any hygher booke
in yor estimacion the booke of god, to whome this name
belongeth as it appeareth that you meane your
owne booke, we wonder at your ~~[illegible]~~ presumption, that
where god hym self alone doth say and only ought to say:
That wh I commaund the, that only shalt thou doe, thou shal
not declyne to the right hand or to the left. We wonder y
you dare wright that yor Booke, borrowed in part from the popes
portas, must have the same authoritie. Yf you had added, so
farr as gods booke warranteth, you had said somwhat. But it is
a prowde booke that will ~~[illegible]~~ subiection of gods people, and
will not abyde the tryall of gods holy Byble. For you can
warrand the wordes and orders of your booke, not any fote fur
ther, then you have gods booke to warrand you: as you may
see that your wormes meate will allow your fellowe
Bishops Christs faithfull ministers no further to procede

fast and prayer, we do thinke that we have sufficient warrant by two severall bookes, the one setforth for the plague, the other during the troubles of the Churche, lately commaunded by the authoritie of the Queenes Matie. But let it be that we had no commandement of man, yet that the necessitie of our tyme doth require such publique exercises there is no man can denye that hath any conscience of synne, or any consyderation of gods plagues imminent, or any care for the furtherance of Christs holy gospell among us. But examyning further our authoritie, in yor Lo:, you add that we may seme to have somwhat to do in owre owne parishes and congregationes where we have the chardge. Those wordes are very strange to us poore mynisters: for if we thought it but a seeming to have somwhat to doe, and to have nothing to do there in very deede, our consciences wold tremble for our selves, and we shold muche pittie Christs poore flock both here and elswhere that have no trewe pastours and teachers sett over them, in the parisshes and congregations but only shadowes, such as may seme to have somwhat to doe amongest them and have not. And that your Lordly Bishopps that never se many of them wth your eies, and therefore can not possible instruct them, neither can knowe when to move them to mourning and fasting or to thankes geving or otherwise, have only the chardge in deede, and only do the duties of the Shapheards.

Yf this were trewe, it were a thing most perilouse both to the people, and to you the Bisshops that carry the synnes of so many thowsands. But Oh remember your selves in tyme, wch usurpe so great authoritie over so many Churches wch you never did se nor mean to se. Your burden is to great to beare, all the synnes and ignorances of this great multitude uppon whome you do chalendge such great authoritie throughout your whole diocese. You were best to take in some fellow

then you have sett downe the order in your booke. And shall
not the mightie god for his booke, chalendge as great authoritie?
Yes doubtles, for he that destroied Nadab and Abihu only for
this one thing, because they durst take the fyre to sacrifice
wch god had not commanded, to declare that he will be sanctified
in the obedience of them that serve hym, will not spare you,
that both doe and command so many things to his ministers to
be used in his Sacraments wch he never commaundeth, neither
~~and~~ came into the remembraunce of any of his Apostells,
but are only borrowed of that Romaine Antichrist.

Then we conclude, if you think it a sufficient challendge
against us, that we do contrary to your lawe, because that
we have no place warranted in your Law for our exercises, and
that we transgresse your booke, when we have not the words
of it to warrant our actions: how moche more justly may
we say, that you transgresse gods booke, when you cannot
thence fetche your warrants for the things in your booke
and lawes commaunded: ffor no flesh is able to warrant
his opinions or commaundements, not to be against gods ~~booke~~ worde
unlesse he have some generall grounde for them in gods word.
ffor as all the cogitations of mans hart are only evell alwais,
so the wysest ~~and~~ holiest men among all the doctours and holy
ffathers have therein bene mervailously disceaved, that they
durst penne downe and commaunde things that seemed good at the
tyme in their owne eyes, though in processe of tyme, they have
bene founde contrarie to the scriptures, when it pleased the
almightie most manifestly to reveale it. We shold learne
by their fall to beware of their [illegible]es. We could demaund
of you manie questions yf we might have brotherly conference
without those popishe arguments, of prison, deprivation &c,
wch might bring you to some consideracion of the diversitie of
theise twoe books (gods booke ~~and~~ yo booke:) but we dare not
enter into suche matters unlesse it please god to move the
harts of [redacted] Matie and her honorable Counsell to
graunt [redacted] conference, which we pray unto god
that he wolde please in mercye to appoint that his churche
in England may once be delyvered from all the vaine inventions
of men, and ~~may~~ learne at length what it is to serve
god in spirite and truthe. In the meane season wth heavie
harts we will yeald to your Commaundements geving over

John Brock his Book,

+4

this godly exercise: untill we his by prayer and petition may againe obtaine it. Beseching god that it be not layd to your charge at the great daye of his glorious appearance. And for the Rites and orders of your booke, we will obay them so farr as we can by gods booke be warranted. And where we can not be warranted by gods holy worde, if we leave out any thing. we do humbly submitt our selves to the mercy or punishment of our mercifull Prince, whome god hath sett over us. whome the Lorde of Lords long preserve to raigne in his feare and his favour, to his honour and glory, and comfort of his church Amen.

Holy

In [illegible]ble

holy

happy

holy

god

B

holy

John

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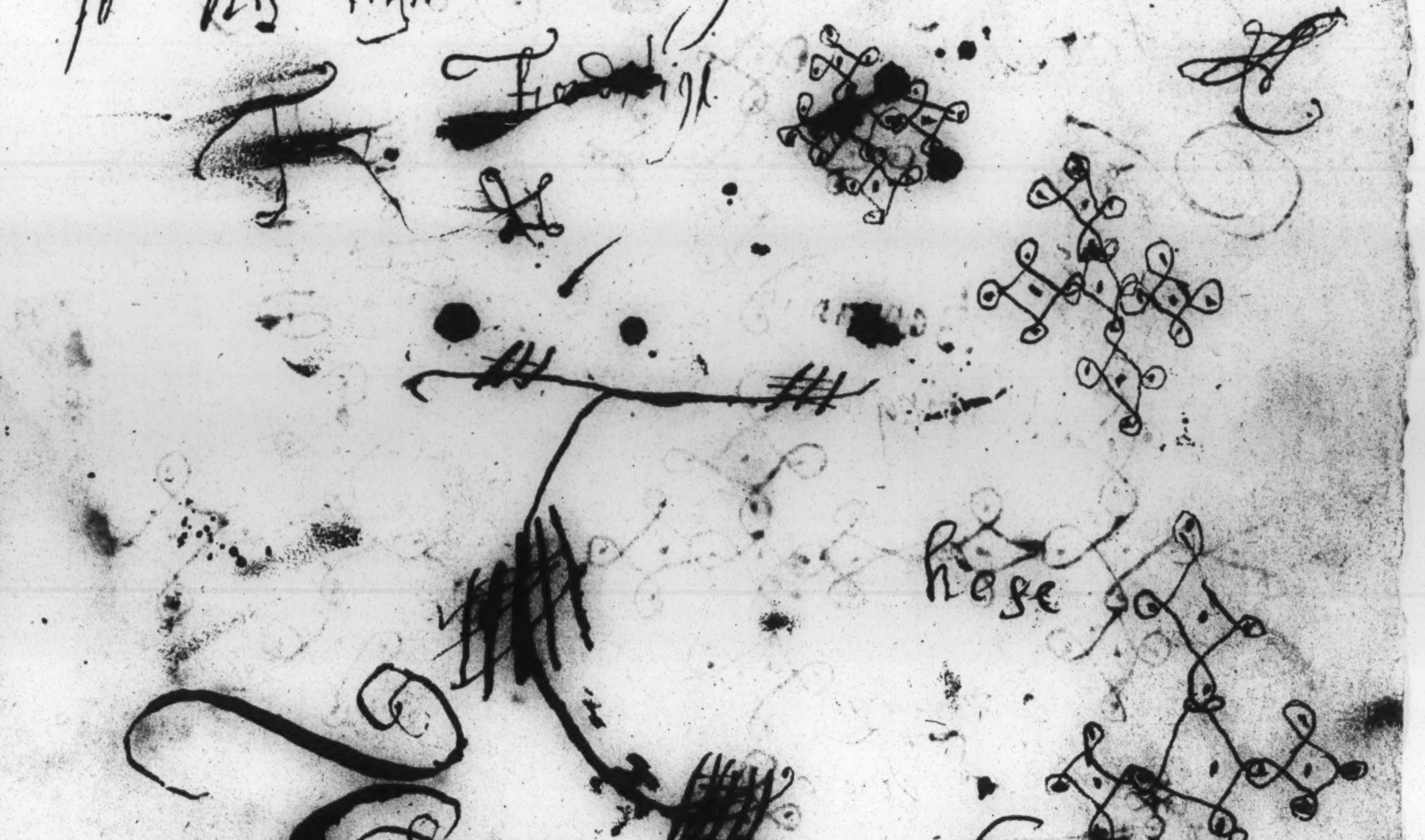
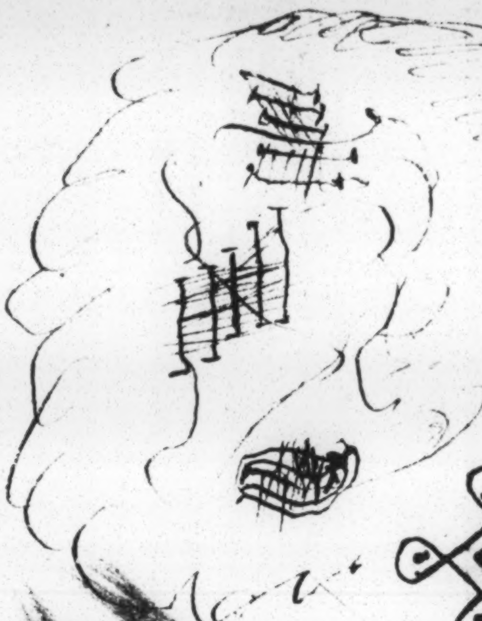
It is an extreame madnes not to desire pfect knowledg & exact pformance of eũy thing yt we shou
do   So far as his ~~knowledg~~ desire is deficient in us so far are we possessed with foolish misera-
ble desires tending to vexation wretchednes & perdition of necessity ye hart of man must
infinitly desire somewhat. we were made to love infinitly yt which is infinitly good & thereby to
enjoy ye perfection of al bliss & happines. wee forgetting ye end of or creation having or minds
& spirits withdrawn & estranged from God set up error falshood sin & rebellion in ye roome
& steed of God pursuing them with unlimited serious desires to or owne destruction. If we could
take a thorow view & due consideration of whatsoeu hath any goodnes or beauty throughout ye whole world
even of all ye excellency of ye whole creation of God & compare it with yt infinit treasure of love
lines & benignity wch are in God himself or with God himself is & all will appe but as a few
small drops in respect of a mighty ocean that had neither shoare nor bottome certainly there is ye one
pfect infinit & everlasting good wherein ye absolute happines of man wholy consisteth But God be-
ing in himself incomprehensible immeasurably exceeding ye capacity of or minds to conceave of
him or any thing concerning him according to ye truth & reality thereof we must therefore propose
unto or minds some of those attributes of God whereby he is set forth in holy scripture in him
are all ye treasures of wisdome & knowledg he is ye holy one glorious in holines how ami-
able are thy tabernacles &c how love thy servant whome have I in heaven but thee &c As ye hart
&c so longeth my soul for thee &c among many others wee may take some especial observance of 3
attributes 1 wisdome & knowledg 2 holines & righteousnes 3 felicity & blessednes

52

To his rigt. honrd John Harrington



John
Harinton



In my Booke

H H H H

For Mr
For

J

Benjamin
Harington

Hary
Harington

o my Joy
hous dose do
pray not

Dea:

De De Dear sister

my

Madam the princes Anne of Denmarks letter to the queen

John Broo

I beg your pardon if I am ſo deeply affected with the ſurpriſing news of the princes being gone as not to be able to ſee you but to leave this paper to expreſs my humble Duty to the King and your ſelf and to let you know that I am gone to abſent my ſelf to avoid the Kings diſpleaſure which I am not able to bear either againſt the Prince or my ſelf and I ſhall ſtay att so great a diſtance as not to return before I hear the happy news of a Reconcilement and as I am confident the Prince did not leave the King with any other Deſign then to uſe all poſſible means for his preſervation so I hope you will do me the Juſtice to belive that I am uncapable of following him for any other end never was any one in ſuch an unhappy condition so divided between Duty & affection to a father & a Husband and therefore I know not what to do but to follow the one to preſerve the other I ſee the general falling of the nobility & gentry who avow to have no other end then to prevail with the King to ſecure thair Religion which they ſaw so much in danger by the violent counſels of the Prieſts who to promote thair own Religion did not care to what dangers they expoſed the King I am fully perſwaded that the Prince of orange deſigns the Kings Safety & preſervation & hope all things may be compoſed without more blood ſhed by the calling a Parliament God grant a happy end to theſe troubles that the Kings Reign may be proſperous & that I may ſhortly meet you in perfect peace & ſafety till when let me beg you to continue the ſame favourable opinion that you have hitherto had of your most obedient Daughter & ſervant Anne

God G

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God prosper your writing

& G for ever and

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BRITISH MUSEUM

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Borriss st of Grtend

A b Bro COSLET Coslett

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R good

The Order of a Christian Common wealth

54

God in paradise setteth out the forme of a Christian common wealth: Thou shalt not eat of the frute:

1. The Law In the wch words are conteyned the tenn commandements.

Thou shalt not eat

He made to hym self a false god and an Idoll, in that he gave credit to Sathan. he tooke the name of god in vayne, when he Imagyned an other name vnder heaven, wherein he shold have solace.| he violated the Sabboth, in that he turned that day in to iniquitie, wherein he shold have served god.| ffor every day then was the Sabboth day. And so lost that everlasting Sabboth wch paul descrybed. heb. 4. 9. dishonoured his parents the blessed Trynytye for god was his ffather. Luc. 3. he killed both hym self and all vs.| he Lusted vnlawfully, and stale away the frute. &c.

Gospell truth.

. 2 . Gospell

2 God by his word taught the Gospell in promising that the Seede of the woman shold bruse the Serpents head.| or [illegible]

3. Adam called to repentance practysed both theise functions.| both in publishing the Lawe, and the threatnings and ponishments therof to the malefactors, and the Seede, Gospell, and remission of synnes to the penytente.

4 The lyke did Seth, Enoch and Noe who being the preacher of rightuousnes, and inspired by the spirit of god, told them that god wold gyve them 120. yeares to repent in. Read gene. 6. 3. 1. peter 3. 20. 2. peter 2. 5. and Sem did the lyke who is called Melchiseder,

the king of rightuousnes, for his godlynes, as ye have, Gene. 14.
18. / Psalm. 110. 5. and Melchiseder gave tythes to Abraham
to supplye his necessitie. / ffor Abraham gave none of the
pray to Melchiseder, for he said he wolde not have
so mocke as a thread of his spoile, Gene. 14. 20. 23.
and he is called Cohen, and by the same name Cohen,
were the Sonnes of David called wthout any popishe
orders. 2 Samuel 8. and Potepher. Gene. 41. 44.
and Hira Davids Councellor was also called Cohen.
2. Sam. 20. 26. and Zabul Nathans Sonne. 1 kings.
4. 5. yf all they practysed bothe theise wth the Judges,
and kinge, as is evident. / Then why sholde not all
they that feare god, that learne his lawe practise
the same in all assemblies, wch thing is requysyte and
requyred. Psal. 2. 10. yf they be not ashamed to be
members of Christs body, whye are they ashamed to
do their office? to follow Christ, whoe wthout any
externall orders or Ceremonies preached the gospell?
Luk. 4. Every man knoweth that David did not
only teache, but also wrote many godly worke, read
his psalmes wch passe all preachinge, Psal. 51. 14. 15. 1
Conferr Psal. 78. 1. Rokuah and Parnanim, is to
feede with the worde and governe wth the sworde, and
Salamon preached the scriptures, [illegible] preacher. 1. 1 and
throughout the proverbs, wch can not be denyed proverb.
4. 1. 1. Confer. 2 Sam. 7. 8. Psal. 78. 71.
preacher. 12. 11. Josophat sent princes to preache the
word. read Chronic. 17. 7.

The maner and custome of the Jewes./

The maner of the Jewes was not ~~to~~ on the Sabbote dayes to goe to church pro forma to heare the Latten Service or English, or to heare a preist or mynister preache, and neither understandethe the text nor the source of the Scriptures, but to delight the audience wth fables, lyes, and sometyme ribaldrie as some doe. they heare before them, Learne. neither can this one mynister or Busshopp have all the giftes of the whole bodye as ye may read. 1. Cor. 12. 1. Cor. 14. but there may a severall gift, and yet heare dayly suche as have none at all./ how many can interprete singularly: prophesy and instruct wthout errours; discerne prudently or understand the tongues effectually etc.

The Jewes came togeather and interpreted Moses and the Prophetts of what degree soever they were of, none excepted, save only women, 1. cor. 14. 34. this order observed Christ, Luk. 4. for after he had heard other reason and interprete the text / stode upp and [illegible]yne, that he wold utter his giftes, wch in [illegible] Pellicane and other, remayneth [illegible] yet [illegible] reformed churches, or ought to doe./ The like did Paule and Barnabas. Acts. 13. But here, (say some) they were admytted by the Seigniorie, wch is not so, for before this, Paule preached wthout any of their orders, confer Act. 9. 20. 21. 22. 29. c. And it was the holly ghoste that sent them [illegible]. Act. 13. 4. The lyke they did at Iconium,

Lystra and Derba. e Act. 14. 1. 6. This did Appollo, this
did Aquila. / And what orders Appollo had, it is specified,
Act. 18. 24. 25. 26. οὗτος ἦν κατηχημένος τὴν ὁδὸν
τοῦ κυρίου. No man was excluded, saithe Hentening though
he was a papiste that had the gifte, of whatsoever Trybe
he were of. Was not Esay and Daniel of the tribe of
Juda, Hosee of Issacar? Amos and Jonas of Zabulon?
Agge thought to be the sonne of a gentile prince Assuerus,
Was not Jobe an Hussite. and the Apostles figured all
Christians which now they tearme the Laytie; neither gave
he to them any other orders or lawes then to all Christians. /
What were the Apostles before Christes last supper?
They answeare which Read, ~~before the last supper~~ that they are Laye men. /
~~they~~ After saithe Read, before the last supper they
weare Lay, and at, it, they receaved Orders, and after
the resurrection power to forgyve Synnes. / Read Pollidor.
4. c. 6. But before the last supper, they preached,
Ergo. they preached being Lay men. / The distinction
of the Laytie and Spiritualtie was first made by Pope
Felix, and Bonifare, about the yeare of Christ. 532.
and then began the quyer and Chauncell for the Clarkes,
and barred the symple pe[illegible] benethe [illegible] bodie of
the Churche, and called [illegible] Lay men [illegible] as a stone,
as dead as a block or a stone, ignorant, Lewde, carnall,
prophant and rascalls. /

Pope Felix and Pope
Bonifare, were the
first authours of
the distinction of the
Laytie and Spiritualtie. /
and then began the
Quyer and Chauncell
for Clarkes. /

Then Stephen in the yeare of Christ. 768. decreed
that no man shold be Pope, unlesse he sholde take orders,
whereas before, they were none other but of the Laytie,
and of the best Christians. / Leo the. 4. decreed that

Orders

no lay man shold be in the Chauncell at the Masse tyme.
Nicholas the first, that nether Emperor nor the nobilitie,
nor any other, shold iudge of the [illegible] doings, nor to be
in any generall councell, but to be subiect to the pope
under payne of damnation./

Gregorie the .9. lib. 5. Tit. 7 cap. 12. and in the
eight title following cap. 14. made an act; that no lay
man shold preache of what soever degree, least that it
shold deface and dyminish the authoritie of the spiritualty,
and least saith polidor, that we shold be inferiour
to the Gentyles. we have for their Flamines, Busshops,
and for their high fflamines, Archebisshoppes./ And about
300. yeare agoe in the tyme of King John, began all their
Cathedrall Churches wth their appurtenaunces, and Busshops
thousande./ They were Lay men, and Lay men without
orders, wch first instructed the world with the
Gospell, as the .70. disciples, as Crescentius in
ffraunce, Josephe of Arimathia in England, Maternus,
Eucherius and Valerius in all Asia, Luk in Bithinia,
Clemente in Gallia, Lucius Cyrineus beside Danubius,
Mark in Alexandria of Egipt, Trophimus an other of
pawles disciples at Orliance, Nathaniel about Tothel
and Burdeaux, ffugatius and ~~[illegible]~~ Damianus in
Brittannia in England and Scotland. pinithus in
Candia, [illegible]nus at Roome, Bardasanes in Mesopotamia,
frumentius in Inde, Edisius pantænus in Inde./
Prodon and Asi[illegible] inter[illegible]teth the Scriptures at Rome
~~[illegible]~~ Victorinus the Senatour and Counsell, at Rome,
interpreteth pawles Epistles in the yeare of Christ
613.

Polidor .4. c. 12.

Lay men without orders, first instructed the world with the Gospell./

Heremytes and Monkes, laboured wth their handes and
taught the people, havinge no degree in the universities, nor
Orders and weare no priestes; afterward Pope Seritius
made them priestes, The heremytes Paulus Thebanus and
Anthonius weare famous bothe Egiptians in the yeare
of Christ 362. Hillarian in Cyria, Amon Eutithianus
Martinus a noble man in pannonia, Amonius Evagrius,
Martharius, The noble man Hormisda preached every
wheare. / and Sivenus that had an .100. men waytinge
uppon hym, and Waldensis. Innocentius the 3d. in the
yeare of Christ 1215. saithe that there is none a
priest but he that takethe orders, either of the pope or of
some Catholique Bisshoppe, but neither Adam, Noe,
Esaye, Christ or his Apostles toke Orders of the pope, or
of any Bysshoppe. / Ergo they were no ~~Bisshops~~ Priestes;
but they weare a holly people, and the Royall
priesthoode and published Christes doctrine and
miracles. 1 Pet. 2. 9. C.

They that are bothe of one authoritie can not gyve orders
to the other, but a priest and a Bisshop are bothe of
one authoritie. Ergo. / he is bothe a Bisshop and an
Archebisshop saithe the Commūniō booke that feedethe
his sheepe. / what is he that feedethe them it not? he
that gyvethe the hollie Ghoost to priestes, why can
he not gyve it aswell [illegible] men? bothe by Scripture
and by the Commūniō booke, every priest is a
Bisshoppe. / [illegible] the vicar of Croydon is a Priest,
Ergo by the Commūniō booke, he is a Bysshoppe, what
☞ are they that presume to gyve the holly ghost? or they
that presume to werrant it? he is no deacon that minister
uppon yeare. 2. Som. 27. to the poore. / Chrisostome willethe laye men to searche
and yeare. 1. Som. 6.
and. 7. / the Scriptures, to reason, iudge, dispute, and teache the

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to others. / Hierom writing uppon .2. cor. 13. x. 11. saith that there paul exhorteth all men even the laytie one to exhorte another, and the lyke he hath uppon the .3. colloss. v. 16. where paul willeth one to teache another. Origene a lay man taught at Cesarea in the presence of the Bishop. The lay men Eusebius at Lerandis, Paulinus at Iconium, Theodorus at Synadis, and lawfull for the laytie to say their myndes in generall assemblies. /

Euseb. 6. c. 20. /

The office of him that is of the Royall Priesthood, and of a Christian, of whatsoever degree he be of. /

1. office to preache

2. Corin. 14.

The first office and principall, is to publishe and preache the word, wch is as necessarye for every Christian to preache, as to eate and drinke, for it is prophecied. Esay. 54. 13. Jeremy. 32. 33. and alleadged of Christ, John 6. That all Christians sholde be διδακτοὶ τοῦ θεοῦ, taught of god. and in Joell it is added that this gyft of preaching should be gyven to every man, and there, in the 23 vse of Joel was Ezechias a teacher to instruct the Israelites wth sound doctrine, by whome Christ was figured. / Peter commaundeth all men as I sayd before, to shew oute his vertues, power, grace, and dignitie, and what els is that, but to preache the word? but saye they, peter speaketh there, of a spirituall and generall priesthood, and there is another speciall. / Let us have the spirituall, and the the speciall. / yf every man be a member of Christ, then hath every man a severall gyft wch he is bound to utter. Roma. 12. 6. confer diligentlye 1. cor. 12. 7. 8. 9. 10. 11. There were among the Thessalonians that forbade prophesying, and the interpretation of

v. Joel. 2. 28.
act. 2. 17.
Esay. 44. 2. /

1. Peter. 2.

1. Thess. 5. 19. 20. / read Theodoret uppon this place. 61

1

Scriptures, because they wold have all men to ~~[illegible]~~ depend
nay saythe paul, ane of you must teache another, quenche not
the spirit, for it breatheth where it pleaseth it: dispise
not prophesying &c: Let hym be iudged by the Auditours,
before he be putt to silence. 1. Iohn. 4. 1. for the Auditory
may appoint whome they will to gyve licence to the speaker,
and to inhibit as the proctors doe./
Let twoo or three speake at one tyme, and let the rest iudge:
1. cor. 14. 29. for you may all interpreat one after another
verse. 31. &c. There must be twoo or three at a tyme, never
some one Bysshopp, sed raro, or some one Curate, taketh all
uppon hym, lyke Psithirus in Tertulian; or a Pope to
iudge all, to forgyve synnes. &c: The Cypryans, and
Cyrenensians preached at Antioche. &c. act. 11. 19. 20. and
there were all the disciples of Christ first called
Christians. Lay men weare at the Councell of Nice and
disputed./

John Brock his Bok

2 The second office is to baptise: and this did the Monkes in
the primative churche wch were Lay men./ Yf Lay men
may preache, for there were none other in Christes tyme
3 and many yeares after, moche more to baptise, wch taketh
his effect of the word./ What were they but Lay men
after the death of Stephane, dispersed, and preached through
all Iewrye and Samaria. act. 8. 1. act. 11. 19. Yf the
Apostles signifie and figured all Christians, then were
these wordes spoken to all: Goe, baptise in the name
Luciferianes — of the ffather, Sonne, and holy ghost. Hierome against
Luciferianes gyveth authoritie to the Laytie to baptise, and
in libro de baptismo./ so doth Tertulian./ Yf Circumcision were done by every
man, whye not also baptisme, for they are bothe one in
effect. 1. cor. 10. Philippe baptised the Samaritanes.
act. 8. 12. act. 10. 47. 48. paul and Sylas did the lyke.
act. 16. 33. Ananias baptised paul. act. 9. 18. act. 22. 16.
the Laytie are called the brethren and disciples of Christ./

ffr

The Third Office./

3 The thyrd office is to mynister the Lords Supper. Paul willeth all the Corinthes to receave that wch he had taught them and had receaved of the Lord, and willeth them to shew the Lords death till he come, and to preache remission of Synnes by Christ./

x The Jewes in their pascall used this order, the good man breaketh bread, and taketh the Cupp, after he had gyven thanke, wch Custome Christ followed: and the same order Paul prescrybeth to the Corinthians./ They receaved it at the Table, neither did any priest delyver it./ Of every bodye of the howse, tooke a peece of the pasthall Lamb, and the Corinthians had their tables and meate, why shold we invent a new order: what priest delyvered manna to the Israelites?/

meat in the lords Supper./

The fourth office./

4 To ~~bynde~~, is to pronounce unto the obstinate and impenitent, Damnation./ Math. 18. 17./ ~~I will ne~~ I bynd my self, when I will not repent. I lowse my self when I confesse my fault, and repent and detest my former lyfe./ Christ kayes saith Augusten caryeth every man wth hym when he dyeth: for either he parteth penitent or Impenitent./

To bynde./
To lowse./
The kayes./

The fift Office./ is to Sacrifice./

5 The ffift office, is to Sacrifice: but the Epistle to the Hebrues taketh away all externall Sacrifice./ Therfore to every Christian it remayneth that he keepe his bodye a pure Sacrifice to god. Rom. 12. 1. Malachie. 3./

The Sixt office. is to pray one for another./

6 The Sixt office is to pray one for another as [illegible] we are Commaunded./

The Seventh office. /

7 The seventh office is to Iudge and discerne Doctrines, wch is common to all, as the Thessalonians and Berhenses did. act. 17. 11. / 1 cor. 14. 29. 1. Iohn. 4. 1. /

The Order that Ambrose wold have Christians to ffollow. /

Let hym (though he be better in estimacion) gyve place to his inferior, who may have also the gifte, that is not gyven to the superiour. &c. /

This is the Tradicion of the Sinagoge, wch Paul wold have vs to follow; because he wryteth to Christians. / for the Elder sorte in dignitie, sate in Chaires and disputed; other vpon benches: the ~~last~~ Lowest sort on the pavement vppon mattes, vnto whome, if any thing were revayled, they willeth Paul also to have place: neither to be dispysed because they be membres of the same body. / Thus farr Ambrose wch more. / And Theodoret sayeth that this order contynewed vnto his tyme. /

The Presbitery. /

Zechenim. /
Gene. 50. 7. /

The Elders revayled and preached and notwithstandin stopped not the gifte of Eldad and Medad. Numb. 11. 26. / They are ioyned wth the heads of the people Deut. 5. 23. and wth Iudges deut. 21. 2. and wth the heads of the peoples deut. 29. 10. and wth the heads, Iudges, and other Magistrates. Iosu. 23. 2. and wth princes. Iudg. 18. 2. / Thus it is evident that the Elders, did nothing wthout the other magestrates, they made tradicions, and condempned Christ, but not wthout the other. Math. 15. 2. Math. 16. 2 Math. 23. 26. 3. 47. 59. in the wch last verse the whole assemblie is called Synedrion. ~~or [illegible], I meane [illegible]~~

συνέδριον

Pompeyus the first that did it. Joseph. 12. 2. bell. i. 5. /

Math. 27. 3. 41. / Mark. 14. 53. 55. / And though the Romanes had taken away from Synedrion or Sanedrin, I meane from the presbitery or Seignorie all causes of lyfe and death: anno mundi. 3903. before Christ. 60. yet was it permitted to them to apprehend and imprison malefactors and to punishe them. / They shall scourge you saith Christ in their Synagoges, but as I suppose, theyre authoritie was but in those things appertayning unto their Lawes, and in suche things, they had not only authoritie to punishe, but also to Crucifye, persecute, scourge and kill. Math. 23. 34. /

Math. 10. 17. 18. /

Though Antipater had made Phaselus ruler at Hierusalem, and ~~Herode~~ Herod in Galilie, yet durst they not abolishe Synedrion. Joseph. 14. c. 17. anno mundi 3919. before Christ. 44. /

This assemblie is called also presbyterion. act. 22. 5. Luk. 22. 66. /

Synedrion. /

συνέδριον. / They shall bring you before the councell or assembly, or Seignory. Math. 10. 17. 26. 59. act. 4. 15. / They called together συνέδριον καὶ πᾶσαν τὴν γερουσίαν. The councell, and Senate, act. 5. 21. 6. 15. 22. 5. 23. / The Synedrion was of twentie three men, and determyned all Capitall matters, he that calleth his brother Villayne, false knave or suche lyke, was iudged by them. / he that calleth a man a very foole, or an asse, in dispite, shall be iudged by lxxi. Iudges, wch is called the great assemblie, Synedrion. / he that is angrye without cause shall be iudged by three men, who shall examyne what he threatned to do in his wrathe. /

γερουσία.

by the great assemblye. /

4. crisis. /

Now that Magistrates are Christians, and the Prince chief Governour, as well in matters Ecclesiasticall as Cyvyle and politick, why shall not they, I meane the Nobylytie and other inferiour Magistrates being wyse, Learned, discrete, and of experience, punishe all maner of offences, pro gravitate delicti, and also correct the obstinate, comfort the penitent, teache the ignorant, dispute, reason, reprove, confute, and redresse all enormyties, and be of the Seigniorye, and not a few as they call them of the Spiritualtie, seing that whosoever hath the spirit of Christ, is spirituall, the child of god, a member of the mistical body, a Cittizen of heaven etc.:

John Harington

ad

John Harington

GW

m serais

Of Christian Equitie

Of the honorable, the worshipfull, and inferiour Magistrates and officers, with other of wisdome, Learning, knowledge and experience be of god, and severall members of Christ, and suche as ought neither for feare, favour, or any other affection, to declyne from equitie, why shold not they according to gods worde, and upright Conscience, decyde all Controversies in every shyre, Judge, determyne, and pacifie all ~~[illegible]~~ contencions betwene man and man, without Curious, Craftie, Covetous, ~~[illegible]~~, greedy Lawiers, whoe do say: God forbid

that our Law shold be ruled by the word of
god, for than can not we stand, neither the
Canonist, Civile or Temporall and Common
Lawiers iudge by the word of god, but by the
inventions and traditions of man, for money will
defend any parte, be the matter never so false,/
ffor by their Arte and synistrall occupation,
and malignant fetches, they make whyte black,
and black whyte./ They purchase (lyke unto
the Bisshopps and Cathedrall prebendaries)
Lands, lyvinge, Lordshipps, Townes, and
Countries, by such gotten goods pauca sapienti./

Doth not my next neighbours and Parishenors,
know best my matter, whither it be in Contro=
versye and Title of Lands, or Moveables?
and shall not theise iudge and determyne of
worldly matters, that shall iudge the
Angells?

Let honest men of every degree, come be=
fore the Seigniorie, presbytery, Synedry,
or Sanedrin, I meane a Christian assem=
bly, to testefie before the wise counsaylors,
Iustices of peace and others, and utter
their knowloadge and Conscience, and the
Seigniorie to gyve sentence./ If this were
sincearlye and Christianly done, to what

wch weare our Lawiers, ~~Comissions~~ ~~Commissioners~~ Commissaries, Cathedrall Churches, fflamynes, Archeflamynes, or any other inventions, or traditions of our Elders, wch peter calleth patroparadotons, and Condempneth. / Amen. /

1. peter. 1. 18.
Ezechiel. 20. 18. /

This Book Was made By Thomas can

Tom puding

This Book was made by the

Tom gluton

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Aabcdefghiklmnopqrstuvxyz

Aabcdefghiklmnopqrstuvx

COSLET HARINTON
IS A TOM
GLUTON

John Haringgon

John

FR

John Brock

King

TOM IS A KNAVE

Al this yt followes seemes to be repeated againe in the Dialogue following after this
dialogue wherein ye speakers are Philanthologus & Catholicus & much added unto it

Of the Trinitie.

A Dialogue betwene the Catholick and the Catholicke. 61

We must beleve the Trinitie or els we can not be saved. for our Salvacion, vocation, regeneration, iustificacion, sanctificacion, Resurrection, and glorification, is the worke of the holy Trinitie./

A question. / Can you beleve this onles you know it? I doubt whether you know what it is. / Then how can you beleve it? and not beleving it you are damned by your owne sayenge./

An Answeare. / It is ynough for the symple to beleve it, and to leave the knowleadge to the Learned./

John Harington his Booke

Then none shall be saved but the Learned, for none can beleve except they know, And if the Learned know it, they know it of them selves, or by the scriptures, or by revelacion

If of them selves wthout the spirit of god, it is no knowledge but errour, no faith but fantasye, no truthe but deceypt./ If they know by scripture, or revelacion, then may the symple as sone attayne to the knowleadge of it by gods spirit. for: fleshe and blood hath not ~~the~~ taught the spirit. thus peter. / I have hyd this from the Learned and wyse &c.

Can a man beleve that wch he knoweth not? Can I beleve there is hell or heaven, if I know them not by the scriptures? And what els is our belief or our faith, but the knowleadge of the truthe? this. i. Do not we receave the grace of the holly ghost by faith wch commeth of hearing, and thereof knowleadge? gala. 3. ver. 2. who can call uppon hym, in whome he beleveth not? who can beleve in hym of whome he hath not heard? who can heare wthout a preacher? And who can preache except that is not sent? wherefore to beleve the Trinitie is to know what it is./ Notwthstanding all do not beleve and cleave unto the gospell. for Esay saith 55. who hath beleved our teaching? Therfore out of the word of god, is the truthe of the Trinitie to be had./

55 Then by the scriptures what call you the Trinitie.

I cannot tell./

Do you not believe there is a Trinitie? Shall I believe yt
wch I do not know? which I understand not? wch is not
manifest in the Scriptures?

Though this word Trinitie is not in the scriptures, yet the
ffather, Sonne and holy ghost as I am sure is. and these
iij make a Trinitie. Ergo there is a Trinitie by the scripture.
for saith John. 5. there be iij beare recorde in heaven, the ffather,
the word and the holy ghost. and these iij are one. Is not
heare mention made of iij persons and one substance? I graunt
one substance, for he saith: and these iij are one./ But that
these iij be persons I denye./ I pray you if they be persons
whose shape are they of? If you call a person such one
as beareth the shape of mens person, woman or man, then hath
god and every one of the persons, head, armes, and other partes
as all men have. Therfore the Papistes paint hym lyke
an olde man, the Sonne lyke a man (as he is in deede) and the
holy ghoste lyke a dove. Is this your Trinitie? These are
fables. I call a person in the dyvyne nature, suche a pro=
pertie as can be communicated to one of the iij only, and not to
them all, and this propertie is called amongest greeke doctours
ὑποστασις and προσωπον, that is subsistence & person.
Wherefore this person is this propertie in the ffather, that
he begetteth: in the Sonne, that he is begotten, in the holy ghost
that he proceadeth from them bothe. And this is the opinion
of doctours and Nicen Councell. But discute by the scriptures
and let doctours and Councells defend them selves. Where have
you in the scriptures this distinction of persons, that the ffather
begatteth the Sonne, or that the holy ghost proceadeth from
them bothe? The Scriptures say, that god the ffather did
ubi. begett the Sonne of his owne substance from everlasting, who
being thus begotten of his ffather, is the second person. The
first person is the ffather wch begatteth: The second person
is the Sonne of his ffather begotten. The third is the holye
ghost, whoe proceadeth from them bothe. Is this person a
substance or a qualitie? A qualitie it can not be; for in
God ~~is~~ there is no accidence. If a Substance, Ergo there are
iij Substances and so iij Goddes. for god is a Substance.

If there be iij substances, Ergo iij Godds. / Nay all is one sub-
stance. / If I light my Candell at yours, is not the light
of yours and myne one substance, and notwithstanding the
former nothing diminished. / If you light yor Candell at
myne, Ergo myne was before yours. So, if the second be
of the substance of the former. ffor saith the Nicene Creede:
Christ is god of god. / Then is the second inferiour in degree,
and the former superior in tyme. // Moreover though the
light of yor Candell and myne be all one, notwithstandinge
when you have one and I another, then are they ij lights
and not one only. / Can you make by yor Logike one iij?
You said yo^u wolde prove your persons by scriptures.
ffirst I will prove the person of the ffather, and so doing I
prove the person of the sonne, and that done, I will prove the
holye ghost to be a person. Thus I prove it. David psal. 2.
ver. 7. where God saith to his Sonne: This day have I
begotten thee. / If this day, then not before that day, and
so not from everlasting. / I say that day signifieth
eternitie. for God is not measured by tyme what is
Author of tyme. / Neither in eternitie is any thinge past
or to come, but every thing is present to god as in this
instant, and therfore god is called Jehovah. Reve. 1. what
is, what was, and what shall come. / If god the ffather
began, and hath not all this whyle begott his Sonne, but
is in begetting, he shall never fully have begotten hym,
as you and yours say and affirme. / Then is God neither
a ffather till he hath begotten a sonne, neither is he a
Sonne till he be begotten, and then, Ergo by yor owne
assertion the Sonne is not yett begotten. And therfore
neither of them is any person in Trinitie. / Doth not
this place of David sufficiently prove this eternall genera-
tion unto you? / Noe, you pervert the scriptures to
confirme your fantasyes and erronious opinions and manifest
deceite. / Heare Paules interpretation in his eloquent
Oration, Acts. 13. ver. 33. what expoundeth this place of
the Resurrection of Christ. We (saith he) declare unto
yow that ioyfull promes, which was made to our ffathers

and the wch god hath fulfilled unto their Children, even to us, in that he raysed up Jesus Christ againe as it is written in the second psalme: Thou art my sonne, this day have I begotten thee. / And the resurrection is called a new begatting or new birth of Christ hym self, Math. 19. ver. 28. And therfore the resurrection in greek is αναστασις a restitution from above (or againe) when the bodye (and Soule) is restored to lyfe againe

I have heard this place of the psalme alleadged for this purpose, to prove one person of the ffather in generation, and another of his sonne and of his eternall nativitie. /

What call you an eternall nativitie and eternall generation.

That action, wch is, wch was and shall be alwaies. /

What action is that wch never ceasseth? Is there any generation wthout a nativitie, wch is the effect and end of generation? If this generation be a person (~~[illegible]~~) and a person (as you say) be a substance, then is the Sonne a Substance as well as the ffather. / Can one substance wch is eternall, wthout beginning or ending, begeatt another of the same nature and substance? If that be trewe, whye doth not the Sonne begeatt the ffather as well as the ffather the Sonne, seing that he is the same Substance that his ffather is, the same god, of the same Trinitie, of the same state, Maiestie, operation, power, grace, authoritie & omnipotency

The ffather (say you) begeatteth the Sonne from ever=lasting in his cogitation. Is there any Cogitation that hath not a beginning and an ending? But yours hath none Wherfore it is a vayne imagination. / You alleadge for the verifieng of person Math. [illegible] ver. [illegible] This is my / dearly beloved Sonne in wh[illegible] I am we[illegible]d. / This text is verified of Christ being man [illegible]d not god. / heare he was baptized [illegible] John the firs[illegible] day of Januarij entred in to the 30. yeare [illegible] his age as [illegible]th Bentheris. He is heare called his sonne that was Baptized. / His divyne nat[illegible] and substance wch is God, and termed by you the second person, was never baptized. Can God be baptized? If this was the voice of the ffather, who you call the first person, whye was it not as well

the worke of the Sonne and second person and of the holy ghoste
the third person, considering that they are god as well as
the ffather, and that the operation and worke of one, is
the worke of all, because that their workes are indivisible,
their substance one, and all one in deitie. / Wherfore by
your argument, Christ as concerning his divinitie, shold be
called the Sonne of hym self, and the Sonne of the holy
ghoste, and the holly ghoste the sonne of the Sonne and the ffather
the Sonne of the holly ghoste, and the holy ghost, the
sonne of the ffather and the Sonne. Whye hath not the
Sonne power of begeating, or the gift of generation as well as
the ffather? Is not he called the ffather of eternitie? Is not
he in Esaye said to be the ffather everlasting? Esay. 9. v. 6.
Can not he that is ffather of eternitie begett as well as his
ffather? He is called a ffather as his ffather is. /
Iff he shold begett, whome shold he begett? if God? that
is impossible. ffor god is neither begotten, neither begetteth.
x Iff any other sonne, then shold there be mo Sonnes then one. /
We call Christ the ffather of eternitie, or of the lyfe
to come, because that as the ffather begetteth children, so shall
he begeat all mankynde in raysing them out of their
graves. / Moreover Christ is thought therfore to
be a ffather, because that he hath begotten an infinit
multitude by his gospell. / Well, the Substance
is indivi[illegible]le, where then have you this divission & distribu-
tion of [illegible], the ffather, Sonne and holy ghost? Iff
you respect their indivisible essence, then can the Sonne
neither be begotten, nor the holy ghost procede more
then the ffather. Iff their substance be all one, it
is an absurditie to say that the one proceedeth,
the other is borne, and the third neither is borne nor
proceadeth. /

Answere. /

Therfore is the Sonne begotten because of the relation to
his ffather, for he is referred to hym. / And then
by bothe one divyne substance as concerning their persons as you

learne them? That they are. / Is the divine Substance compared with the divine Substance? What proportion is it to conferr god with god, or to referr god to god, and to make them correlatives? what vse is to practise this phrase: The father is of the same substance with his Sonne, Ergo the father is the same. / Are not correlatyves divers substances? if they be, how can you make them one? Why, do you not believe in Jesus, seing that you believe the father which is God, and Christ, and the holy ghost? I read no such word in scripture in that signification. This is most principally to be noted, that this word Sonne, is not the divine nature of Christ, but his humanitie. His divine nature is Jehova, and λογος the worde of Jehova, and, of a man Jesus compounded, because, that as in one fleshe or bodye, Christ is twoe natures, the divine and humayne, So, in one word Jesus, is both the natures included.

Castalio

Castalio in j. Math. Osiander in harmonia. Jehova is a man of warr, Jehova is his name. Exod. 15. v. 3. In theise words Christ is called a man and also Jehova. / I know that Christ is called Jehova, for he called Adam to repentance. gene. 3. v. 9. he reproved Cain, he wrestled with Jacob as a man, he comforted Hagar, gene. 16. he brought the Israelites out of Egipt through the red Sea, through the deserts into the land of Canan. 1. Cor. 1[illegible] he is called Jehova psal. 68 Esay. 40 v. 3. Math. 3. Mar. 3.

As you have no scripture to prove the eternall generation of Christ vnles ye meane his humain nature begotten in his fathers presence, no more can you prove the proceading of the holy ghost from them bothe. What call you to procede? where is it in scripture? Is not he cursed that addeth or diminisheth? Revela. 22. v. 18. 19. /

The olde fathers putt to the word besydes the scripture. / yea suche patches bringeth many errours. / But we say in Englishe that he procedeth in person or in his doings. Other signification do I not know, and so it is in Laten commonly and lyke wise in greeke. /

BRITISH MUSEUM

I take procede as the Scholemen doe, which is to come of the will of the ffather and the Sonne, and to be borne Nasci in the Sonne comming of an intelligent power. /

This diffinition is so obscure, that neither you can tell what they mean, nor what you may affirme. /

He doth procede out of the substance of his ffather. /

If it procede out of his substance, then are they iij substances, one of the ffather, another of the holye ghost, and the third of the Sonne. / If the ffather begott the Sonne from everlasting. Ergo he is begotten. If wth his will, Ergo the will went before, and so the Sonne was yonger then the ffathers will, and after. Why are not the Sonne and the holy ghost brethren, seing that they have one ffather? the one is borne the other procedeth. /

I can not tell God knoweth. / But ye ffathers of Nycene Councell durst not call the holy ghost God, neither any greeke doctor, before Basill. / There is no proceading at all of the holy ghost. ffor where they alledge the 20. verse of the .15. of St. John, it meaneth no such thing, as either that the holy ghost proceadeth of the substance of the ffather, or that it maketh the third person in Trinitie. / Heare saith Beza is not ment the essence of the spirit, but of his vertue and operation, or efficacie in us, which proceadeth from the ffather. And therfore not rightly alledged for the proceading of the holy ghost. This much Beza.

Christ is also said to come or procead from the ffather. John .16. 27. And John the .14. to be sent from the ffather, and in the .26. verse following, the holy ghost to be sent ~~from~~ the ffather, is manifest, that both the Sonne and the holy ghost procead, come, and are sent of the ffather,

may be called
So God ~~and~~ the

ffather in that he createth and governeth. The Sonne in redeaming and remitting synnes. The holy ghost in sanctifieing and inspyring. / It is more ~~possible~~ probable then myne opinion. / May I believe a Trinitie. But not as in persons or substances. but as three functions, properties, and offices. / Who will believe yt Christ is God without beginning, ~~if~~ if he be begotten? or the holy ghost to be god, if his proceading be of the

18 substance of his ffather of the nature and substance. /

And if God be immutable, eternall, unbegotten, and not
proceading, why shall we say that the Sonne is borne, or
the holy ghost proceadeth?

You say that there is an eternall generation. / What an
eternitie is that which consisteth in generation & Nativitie?
you call these persons the divine nature and substance, every person so
proper, that they are not common with the holy ~~ghost~~ Trinitie, but are
one proper to hym self. and therfore incommunicable. / If this be
trewe, then be there iij Gods. / I have an infallible place out
of David to prove the person of the ffather and of the Sonne:
ffor saith the ffather to his Sonne: before the day starre I
Psal: 110.3 have begotten the. psal. 110. v. 3. Is not the ffather heare
the first person in that he begatteth: And the Sonne the second
whoe is begotten? David meaneth no such thing. David pro-
phecied in this psalme, that Christ shold ascend unto the
lord after his resurrection, and that the people shold come as
thick to Christ and to his gospell, as the morning dew. / It is
not in Hebrew: before the day starre have I begotten the, but
from the wombe of the morning the dew of thy youthe, that is
thy youthe, those people that shall come newly and yongly
unto the, shall resort as thick as the dew from the wombe of
the morning. / Well I have an other place for you Esay.
53. v. 8. Whoe is able to declare his generation? Beholde
Christs generation is spoken of heare in Esay. But what
generation? Surely Esay meaneth heare that no tongue can
expresse the vyllonye ~~that he~~ which that wicked generation
of the Jewes wrought against hym. And the wordes before
and after beareth this sence. Some understand this
generation of his mervailous conception, some of his Nati-
vitie, some of his resurrection, some of that generation
and multitude whome Christ shold wynne by his Gospell.

I am borne saith the Sonne of god before all Creatures.
Sirach. 24. v. 5. If he were borne before all Creatures
Ergo he is a Creature. for to be borne, is to have a begyn-
nyng. Is not bearing and begetting correlatives? Can the
one be without the other? yf the one have a beginning
Ergo the other. / Neither is that sentence in Greeke, but
intruded into the Hebrew text without order or distinction

by an Arrian perhapps. for he holdeth that Christ was created before all creatures. Neither is it the Sonne of God that speaketh in Salomon, but wisdome speakethe whereby god ordereth all things. If you will make wysdom the Sonne of God, whye do you not make also Justice, mercye and grace lykewise the Sonne of God, whiche are as proper to God as they are./ Here it is that wisdom is created, and therfore that it is borne. If created, Ergo a Creature./ The argument is a Vi verbi, or a Coniugatis. Yo^u^ say truly: ffor Arius saithe that he was Created, and we, that he is borne./ Arius saithe that God Created the Sonne of things that are not. And we say, that he was begotten of the substance of his ffather, God of God. Light of light. Then you make hym that wrote the Booke of Sirach to be an Arian. Yo^u^ may not alleadge that Booke, nor none of them that are Apochripha to confirme any doctrine wth all. Salomon saithe proverbs. 8. v. 24. 25. that wisdome wh is the Sonne of God was begotten before the deapthes, and before the hills. And the. 22. verse before, wysdome is sayd to be Created, Ergo to creat and begett are all one. Notwthstanding the one you condemne in Arius, the other yo^u^ allow in your selves./ Neither dothe this place prove that the Sonne was from everlasting, but before the creation of the world, wh maketh for Arius. whoe said that he was God, and Created of his ffather of nothing before the worlde. That there was a tyme when he was not./ Augusten applieth this place of the proverbs to his huma=nitie. tomo. 3. lib. de trinitate capt. 12. pagi. 86. 87. Neither is God called the ffather of Christ only, because that by his meanes Christ was conceaved, for his conception was the worke of the whole Trinitie, but also because that he begatt hym againe when he raysed hym from the dead, as it is written in the second psalme: This day have I begotten thee. That is, This day have I raysed thee from the dead. Acte. 13./ More over you alleadge Esay. 45. where Jehoua is said to creat his Sonne. Ergo to creat and begett is all one./ Heare I will answeare for you, for you cannot. Jehoua speaketh heare of by Christ, whome he meant to creat, in the virgins wombe./ for

this place is understode of Christes humanitie. / Is not Christ
called the only begotten Sonne of his ffather.~ And had he
any more Sonnes than Christ being man.~ Yf he had one
everlasting and another in tyme, then had he twoo. / But he
had but one whoe was Christ. for the word toke uppon hym
man, and bothe called but one Jesus Christ. He is his onlye
begotten Sonne, for that he is his best beloved of all other. /
ffor all the Elect are his Sonnes by adoption. But Christ by
his naturall generation. / ffor saith the Angell Luke .1.
verse .35. That holye thing that shall be borne of the, shall
be called the Sonne of god. Then in that respect, God is the
ffather, where this word only begotten Sonne is applyed, to
μονογενης Christs humanitie. John the .1. v. 14. ffor only begotten,
is welbeloved. / So the ffathers call Christ his welbeloved
Sonne. math. 3. In this sence Abraham calleth Isaac only
begotten, meaning his best beloved sonne. for he had Ismael
before hym. Ergo Isaac was not his only begotten Sonne,
but best beloved. gene. 22. v. 2. David calleth Salomon
his onlye Sonne, though he had moe, that is, his best beloved.
1. Cronic. 29. Christ is called the first borne of everye
Creature. Coloss. 1. v. 15. Hebre. 1. 3. Yf Christ be the
Image of God, Ergo another person ~~is declared~~ from hym.
If first borne, Ergo in that that he was borne, the difference
of Son is declared, and the mutuall relation, the ffather to
begett, the Sonne to be borne. / Can Christ whoe is
God, be an Image of God.~ If he be God, then is he not an
Image of God, for an Image is a presentation of another
thing. The Image is one thing, and the thing that it signifieth
another. / The Image therfore is Christs humayne nature.
Corporally, effectually, substancialy, and omnipotently.
Coloss. 2. Where you will have the first borne of every
Creature to be the second person, λογος, and begott of his ffather
before all Creatures, you defend Arius. The Greeke
word doth not signifie the first ~~borne~~ begotten, but the
first borne, applyed to his humanitie borne of the Virgine.
So that he is the first of all Creatures borne, that is the
chief and principall by right of his birthright. / He is
the first begotten, or first borne among his brethern,
because that he is the first that rose agayne by a newe
birth, and the cause of resurrection of all. Roma. 2.
verse. 9. / I think it more probable to applye it to Christs

divine nature, who is the cause and Authour of all Creatures, by whome, saith paul. Colloss. 1. v. 15. all things weare created in heaven and earth, both visible and invisible. / Then is the first borne to be turned into first bringer forth of all Creatures. / But it must of necessitie be applyed to his humanitie. / We say that to begeat, is reserved to the person of the ffather. And to be borne, to the person of the Sonne. And do not say, The ffather Createth the Sonne. wch yow may aswell say, as begetteth. Salomon saith that wisdom (whome yow call the Sonne of God) is created by God, the Sonne of Sirach. 1. v. 4. I conclude, to begeatt and to Creat is all one. λογος Thus the word was present wth God in Creating the worlde. / Thus he saith; I was present wth hym. / Thus I say, that to begeatt, and to be begott, to be borne, to Creat, to make and to be made, are understood of the humaine nature of Christ sent by the powre of god into the world for our redemption. / Have yow no mo places to prove the Trinitie devisible in persons? yes many mo. gene. 1. [illegible] God created heaven and earth. Elohim, is the plurall nobre, and Bara the verb the singuler nombre, to declare a pluralitie in persons, and an unitie in essence. And lett us make man. gene. 1. Let us goe downe, gene. 11. / And the iij that came to Abraham. genes. 18. and to every of them Jehova is attributed. Josua. 24. v. 18. they are called the holy Gods. where God and holy, are the plural nomber, and he the singuler nombre. he is holy gods. hu codeshim elohim. psal. 33. v. 6. There is the word λογος dabar. דבר, Jehova the ffather יהוה, and ruach רוח the holy ghost. And in Math. 3. There is the voice of the ffather, Christ baptised, and the holy ghost in lykenes of a dove. / But where have you here or in any other place of the scripture theise woordes sub, sistences, or prosopæ persons? What, shall I call the ffather a person, because he begatteth his Sonne from everlasting, Where have you that in scripture? Can the ffather begeatt his Sonne of his owne substance wthout diminishing his owne? wthout an alteration of his statt? wthout tyme? ffor to begeatt and to be begotten, are not wthout tyme, begynning and ending. / The Sonne can not begeatt, If the ffather may begeatt a Sonne, whye may not the

vbi;

6.

Sonne begett a Sonne also? Seing that he is god of the same
powre wth his ffather, he is more in perfection that can
begett and bring forth, then he that can do neither. / But
the ffather can begett the Sonne from eternitie, and bring
forth the holy ghost eternally, as you saw, the Sonne can
neither begett, nor the holy ghost bring forth the ffather,
but the ffather them; Ergo the ffather is more in perfection,
and the Sonne perfecter then the holy ghost, of whome the
holy ghost proceadeth, and not they of the holy ghoste. /
Christ is called an Angell or messenger. genes. 18. and where
he appeared to hagar, and to Jacob, and to Abraham. numb. 22.
Now if he be sent of his ffather (for that is an Angell)
either is not he God (wch I dare not say) or else he is sent as his
Sonne, That he is equall wth his ffather. he is called
an Angell. Exody. 3. v. 2. and Jehova. 3. v. 24. where
he sayth: Ero qui ero, I whoe am God Jehova shall take
to me mans nature, And therfore his name is putt in the
future tence: Eheie ashar eheie. /

אֶהְיֶה אֲשֶׁר אֶהְיֶה

None of theise places make that either Christ is begotten,
sentt, created or made of his ffather concerning his divine
nature and essence. But as toching his humayne nature
wherin he is inferiour to his ffather and to the holy ghost
for where as paul saith: The ffather sent his Sonne made
of a woman. gala. 4. v. 4. 5. he meaneth Christ (nowe
made man) was sent of his ffather to redeeme man. /
The ffather (saith Augusten) sent his Sonne, that is, he
made hym of a woman. tomo. 3. pag. 263. 164. More over, if
Christ be therfore the second pson because he is sent, then are
the other twoe also the second pson, for they are sentt. /
Christ are called Messengers or Angells. genes. 19. v. 1. /
I confesse Christ is god, but I would learne whye he is called
λογος. psal. 33. v. 6. was not the ~~woord~~ worlde made by it? and
Adam called by it? and Cain reproved by it? And saith not
John. 1. that λογος the word was from the beginning? if he was
but only from the beginning and not before the beginning and
from everlasting, then is he not God. This is the Catholik
doctrine. [illegible] shuld translate (in the beginning) wthout
beginning was the word. If in or εν be taken for ב or
rather for Mem wch may signifie somtyme wthout,
as in Hieremie. 48. v. 45. They stond wthout strength.
מכח. If we translate thys place, that the word
was without beginning, then shall we confute Arius, whoe

A B C D E F G H I K L M N
O P Q R S T V X Y

said that he was not before the beginning, but created of the ffather. This translation maketh hym no creature. More over the text saith, That the word was God, Ergo without beginning. / This ~~tran~~ translation confuteth Sabellius whoe will have no difference in the Trinitie. Whye is Christ called λογος? Because he is the mouthe of his ffather, and declareth the ffathers will to men of all Ages. John i. v. 18. If Christ the word be the mouthe of God, Ergo he is God. Aaron was Moses mouthe, Ergo Aaron was Moses God. here is a manifest distinction and a propertie differing in words from his ffather, and in substance all one. Wheare did Aaron utter any thinge differing from Moses? nor Christ from his ffather. Christ committed his spirit (I meane his eternall Sowle) to his ffather. Luk. 23. v. 46. In the beginning, is without beginning

helly

In what respect calleth he God his ffather? In that that he was the ffather of his divinitie or humanitie? Yf of his divinitie, then would he hade committed his Sowle to hym self and to the holy Ghost, for they are bothe God as well as the ffather. / Then it followith, that in so muche as he was man, he committed his sowle to his ffathers hands. He is the ffather of Christ as concerning his manhode. He is called the Sonne of the highest as touching his humanitie. Luke. i. verse. 35. Who is God aswell as his ffather concerning his divinitie, as Beza noteth uppon the Ephesians. i. v. 17. He is also the ffather of us all. And so pater this word ffather signifieth either of preserving all things, or of preserving us his Children. / Where God is written to be the ffather of Christ, there he is his ffather as touching his humanitie, as Luk. 22. v. 24. / Ephe. i. The ffather is God of whome are all things. Christ is God by whome are all things. i. Cor. 8. v. 6. / Coloss. i. v. 16. And it is manifest that the ffather and Christ and the holy ghost do worke togeather, governe, rule, norishe, sustaine and preserve. Rom. ii. v. 36. The ffather did Creat with his word, Christe. The holy ghost did furnishe and beutifie. Psal. 33. v. 36. / Job 33. saith that the spirit of God and the breath of the Almightie hath created me. There is God the ffather

Beza

61 Shadi 73 W

the spirit the holy ghost, and the almightie Shadi the word Christ:
This hebrew word Shadi is commonly applied to Christ, For
saith Christ go to all the world, preache the Gospell to every
Creature ΜΑΘΗΤΕΥΣΑΤΕ παντα τα εθνη baptising them in
to the name εις το ονομα of the ffather, the Sonne and the holye
ghost. This word name, is applyed to every one of them that
are iij in name, and one in substance. Christ also had an
immortall sowle, wch he committed to the hands of his father
Luke. 23. v. 46. And it is called in Moses Nismath Caiim
in the dual nombre, for that it lyveth heare, and in the
lif to come. And Neshama is only the immortall sowle of
man נפש חיה But how say yow to this: The worde
became fleshe?" was the word turned in to fleshe?" was
the nature of God converted into mans nature?" Nabucodonosar
became a beast, was not he a beast?" Ulisses men
became Swyne, were they not Swyne?" A wise man
becommeth a foole, is he not a foole?" Thus to become
fleshe, is to be turned in to fleshe. That I denye. / He
was fleshe, is in playner words. 1. Timo. 3. v. 16. /
God was manifested in the fleshe. He toke upon hym the
seede of Abraham, that is, the nature and fleshe of man.
Hebre. 2. v. 10. This maketh playne, that the word
wch is God, was not turned into fleshe, but that he toke
to hym mans nature, syn excepted. And the word dwelt
in us, that is, in our nature, in our fleshe, in the lyke
body ~~[illegible]~~ that we have, synne excepted. Taking
uppon hym the fforme and nature of man. Phillip. 2.
And God dwelled in Christ bodely. Colloss. 2. He dwelled
in Christ as in a Tent or pavilion. John. 1. and paule
calleth the fleshe of Christ a Tent or a howse. We
say not that a man that dwelleth in a Tent or howse,
is turned in to a Tent or howse, but that he dwelleth
in them. So we say not that God became fleshe, but
that he was in fleshe, and fownd in person as a man.
Phillip. 2. The example of Adam may perswade
this cure, ffirst God made his body of the earthe, and
then brethed into hym his immortall sowle Neshmath
Caijm נשמת חיים Theise ij thinges are in man, and
notwithestanding the fleshe of Adam made before the
sowle was insowred, was not turned into his immortall

A abcdefghik lmno pqrstvxyz &

A abcdefghik lmno pqrstvxyz &

Sowle. But the Sowle was put into the bodye wth all the Sences inward and outward wth lyve wth the bodye, and dye wth the bodye called in Moses Nephes Caia. So did God put hym self into the body of Christ in the conception and no more turned into fleshe then [illegible] mans body into the Sowle./ If you myxt wyne and water togeather, they are ij substances mingled togeather unseparable, and yet there is wyne and water. And so is God, and man one person in ij Natures. Paul saith, God was in Christ reconcyling the world to hym self, and that he that knew no synne, made hym self synne for us, in that he toke our synnes uppon hym and was made accursed for us. That is, he toke it uppon hym. And neither was he turned in to synne, nor in to Cursse./ So toke he fleshe on hym to redeme us./ Well I would know how you prove the Trinitie by the scripture. Seing this word person nor subsistence is not in the scripture in that sence. Subsistence is taken for boldnes. 2 cor. 9. ve. 4./ To the Hebrews. 1. ve. 3. is not the word called the Image of the substance of god? I know Christ is God, bycause that by hym all things were created, and mankynde redeamed: and by the holy Ghost they were furnished and sanctified.

If I know not this by the word wch declareth the effect and office, neither could I, neither woulde I believe them. Wherefore we neither may nor can believe that thing wch we knowe not. Christe as concerning his divine nature, he hath no ffather. Can God have ~~he~~ a ffather? Is not Christ God? Ergo he hath no ffather. If there be a Trinitie, ~~but in name only~~ either are they three dyvers in name or in substance. If in name only, then is there no Trinitie but an unitie. If dyvers, then are they iij dyvers Gods. But theise iij are one, and but one God, and not iij in persons. I be[illegible] faithfully and can prove by the word of God, every [illegible] them to be God. And notwthstanding all iij one God, one substance, one essence, one Jehoua one homousion. I will note a place or twoe. Goe and teache baptizing them into the name of the ffather and of the sonne, and of the holy ghost. The
62 holy ghost shall come uppon the, and the powre of the

most highest shall over shadow the. Therfore also that holye thing that shall be borne of the, shall be called the Sonne of God. Here is the Trinitie. The holy ghost, the power of the most highest, is the ffather. Ergo then Christ hathe a ffather only as concerning his manhode, and not according to his Godhead. ffor the Angell saithe: that thing wch shall be borne or begotten of the, shall be called the Sonne of God. Ergo God is his ffather touching his humanitie. The Angell saithe, that thing that is begotten or borne, meaning the manhode. ffor the Godhead is neither begotten nor borne. Yf God had a Sonne, he wold have made mention of hym in the Olde Testament. Do you think he wolde conceale suche a misterie, that he wold not make others partakers of it. To know God, is to beleve god. / Sed veritate certe non falsitate deprehenditur mendacium. נפש et נשמת eadem unius hominis anima. 3. Reg. 17. v. 17. et 21 22. vide gene. 2. 3. et 7. 22. 23.

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Book

From

This Inden b John Harington

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John Harington
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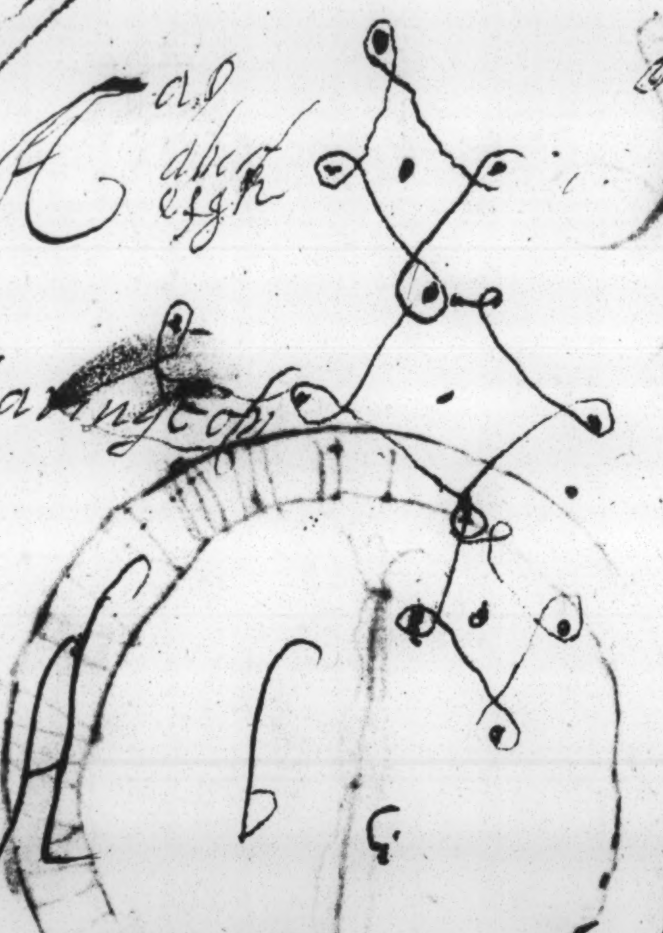

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Nothing will
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John Harington his Book and pen
1688

John Harrington

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Nothing will ſtri[illegible] such deadly

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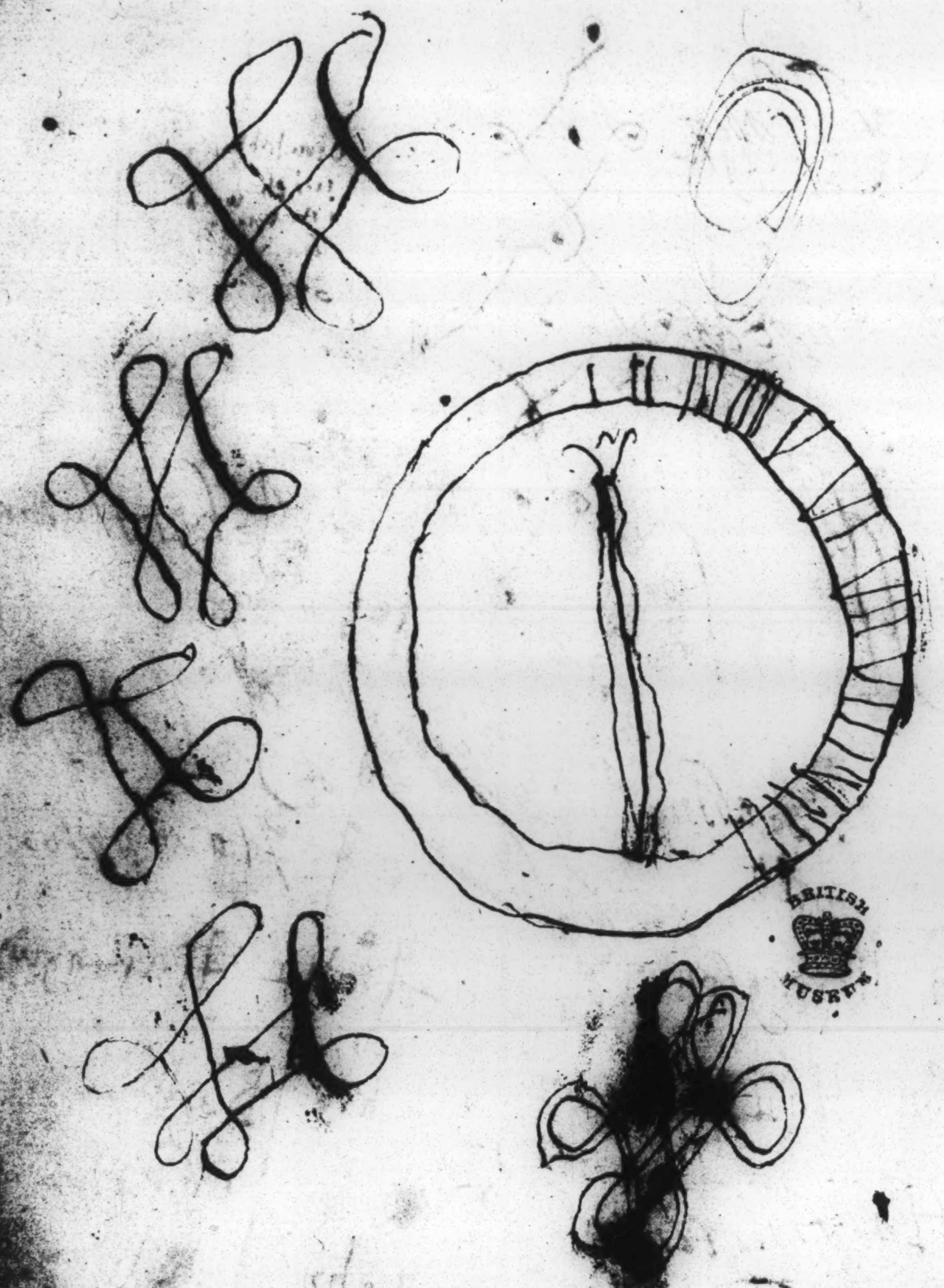

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CAROLI

A a b c d e f g h i k l m mmige
n o p q r s t u v w x y z

A B C D E F G

remember now thy creator in
the days of thy youth

A a b c d e f g h i k l m n

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M holy lord god of heaven and erth
A a b c d e f g h i k l m n
all praice and honnyr be unto him

for ever and ever cc

AMEN

and holy lord god of heaven

ever be minfull of thy end
forbeare all ill thy Life amend

John Harrington

An a Figure

In sable weede

Sir

a A new Song

C oge thy sell

In sabale weeds I saw a matron
clad whose lookes where graue whouse
confanance where sad pencive with care
She musing satt alone her state too too unhappy
to bemone Deep biter pang I saw her under go and pay
the drops of tribut for woe
so wept deculion I satt alone o t

A good man with a bad

A good man with a

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and by

In ways and
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A good man With a bad tis hard to see

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Augusten. lib. de Trinita. Ca. 2. 3. Tom. 3. pa. 284. 285.
I will not be slow to aske (saith he) where I doubt: nor a shamed to learne wherein I erre. Wherfore whosoever is persuaded with my writing, lett hym proceade with me: wherein he doubteth lett hym ask with me. Yf he acknowledge his errour, lett hym come to me: yf he know me to be in errour, lett hym call me back. A man can erre no wherin wth greatter danger, neither is there any thing sought oute with greatter travaile, neither found out wth more proffett.

See much of that yt followes expressed breifly before in a [illegible] Dialogue between the Catholick & ye [illegible]

A question of the Trynytye.
Dialogue wyse.

The names of the ~~Speakers~~ { Pithanologus 2
Catholicus 3

S. Augustine

Pithanologus. Is it necessarie for salvation to believe the Trynytye: Catholicus. It is so necessarye that wthout we believe it firmlye, trust to it stedfastly, and depend upon it effectually, we can not be saved. for our salvation, redemption, vocation, regeneration, justification, sanctification, resurrection and glorification, is the worke of the holye Trynitie. Wherfore if we will be saved, we must believe it constantlye. Pitha. Can you believe it unles you know it? but I doubt whether you know what it is? yf you doe not know it, you can not believe it, and so consequently by your owne judgement, ye can not be saved. Catho. It is enough for the unlearned, and simple lay men to believe the Trynytye, and leave the knowledge therof to the learned. Pitha. If no man can be saved unles he believe in the Trinitie, because (as I sayde before) salvation is the worke of the holye Trinitie: then shall none be saved, but the learned. If the learned know what the Trinitie is, they either know it of them selves, or by the Scriptures, or by revelation. If of them selves

Saluation, is the worke of ye holy Trinitie

66

withoute the spirite of god, it is no knowleadge, but errour: no faith
but fantasye, no truthe but deceit: yf by scripture or reve-
lation, then may the symple that can reade or here the scrip-
tures, or that be inspyred, ~~may~~ assone attaine to the knowleadge
of it as the learned, for god hydeth his secreats from the learned
and wyse, and openeth them to the unlearned and to the symple.

What ells is our belief or our faithe but ye Knowleadge of ye holye Trinitie

Math. 11 verse. 25. Can a man believe that which he knoweth not?
Can I believe that there is heaven, or hell, if I know them
nott by the scripture? And what ells is our belief, or our
faith but the knowleadge of the truth as Paul teacheth. Ti. i.
verse. i. Do not we receave the grace of the holye ghoste bye
faith, which commeth of hearinge, and therfore of knowleadge,
as it is to the Galath. 3. v. 2. Who can call uppon hym
in whome he believeth not? Who can believe in hym of
whome he hath not heard? Who can heare without a prea-
cher, and who can preache [illegible] onlye that is not sent of god?
Wherfore to believe the Trinitie, is to know what it is.
Roma. 10. v. 14. 15. Notwithstanding all do not cleave unto
the gospel. for Esay saithe. 15. v. i. Who hath believed
our teaching? Wherfore ffaith commeth by hearing, and
hearing by the word of god, Ergo out of the worde of
god is the truthe of the Trinitie to be had. Catholicus.

Esay. 15.

Then by the scriptures, what call you the Trinitie.
Pitha. I can not tell. Catho. Do not you believe that
there is a Trinitie. Pitha. Shall I believe that which
I do not know, which I understand not, whiche is not
manifest in the scriptures?. Catho. Though this
word Trinitie be not in the scriptures, notwithstanding
the ffather, the sonne, and the holye Ghoost is in the
scripture, and theise three make a Trinitie. Ergo there
is a Trinitie by the scripture. ffor saith John.

1. John. 5. v. 7

These three beare record in heaven, the father, the
Worde, and the holye Gooste, and theise iii are one. Are
not heare mentioned three persones and one substance?

Three persones are not to be proved in Scripture

Pitha. I graunt one substance, for he saieth. And theis three are one. But that theise three are persones, I denye. I pray you if they be persones, what shape are they of? Yf you call a person, suche a one as we call Mr person, or Mr vicar, or he is an honest person, Then hath god and every one of the Trinitie, head, armes, and other partes as men have. And therfore the papistes and Idolatours, paint the ffather like an olde man with a whyte beard, the Sonne like a man as he was in deede, and the holye ghoste like a dove. Ys this yor Trinitie? Catho. These are ffables, never once Imagined of the olde writers, but now of late invented, by Carvers, painters, priestes and prelates. I call a person in the divine nature suche a propertie, as can be communicated to one of the three only, and not to them all. And this propertie is called amonge Greeke doctours υποστασις and προσωπον, that is Subsistence and person. Wherfore this person is this propertie in the ffather, that he begetteth, in the Sonne, that he is begotten, in the holy ghoste, that he proceadeth from them bothe. And this is the opinion of the doctours and of Nicene Councell. Pitha. Dispute with me by scripture, and lett doctours and Councells defend them selves, defend you this yor assertion. Where have you in scripture this distinction of persons? or that the ffather begetteth the Sonne? or that the holy Ghoste proceadeth of them bothe? you say that it is the person and propertie of the ffather to begett, and not to be begotten: of the Sonne to be begotten and not to begett: of the holy Ghoste to proceade of bothe, and neither the holye Ghoste to begett, nor to be begotten, nor the ffather nor the Sonne to proceade, what meane you to speake so obscurelye, seeing there are in scriptures, no note of these properties and persones to make not persones, if you faithfullye. Prove these persons by scriptures if you can, if you can not, then ceasse, for we must believe nothing to salvation, but that, which we are able to prove by the canonicall scriptures. Catho. The

Isidorus.
Theodo. in fin. inmutabil. i. p. 13.

nothing touching our Salvation is to be believed unlesse it can be proved by the Canonicall Scriptures

6) Scriptures saieth that God the ffather did begett

the Sonne of his owne substance from everlasting, whoe beinge thus begotten of his ffather is the second person. The first person is the ffather which doth begett, the second is the Sonne, of his ffather begotten, the third the holye Ghost whoe proceadeth of them bothe. Pitha. Ys this person a Substance or a qualitie, a qualitie, it can not be, for in God there is none accidens. Yf a substance, Ergo there are .3. Substances and so .3. Gods. for God is a Substance, if there be .3. Substances, Ergo .3. Gods.

In God there is none accidence.

Catho. All is one Substance. Yf I light mye Candell at yours, is not the light of yours and myne one Substance, and notwithstanding the former nothinge diminished. Pitha. Yf you light your Candell at myne, Ergo myne was before yours. So if the second God be of the Substance of the former, for saith the Cread of Nice. Christ is God of God, then is the second inferiour in degree, and the former superiour in tyme. More over thought that the light of your Candell and myne perhapps be all one, notwithstanding when you had one, and I another, then are they twoe lights, and not one onlye. Can you make by your Logyke one twoe, or twoe one? you said that you would prove your persones by scriptures. Catholicus. ffirst I will prove the person of the ffather, and in so doing I prove the person of the Sonne: And that done I will prove the holye Ghost to be a person. My first scripture is in David. Psal. 2. v. 5. where God saithe to his Sonne. This day have I begotten the. Pitha. Yf this day, then not before that daye and so, not from everlasting. Catho. I say that this daye signifieth an eternitie, for God is not measured by tyme, whoe is Authour of tyme. Neither in eternitie is any thinge either past or to come, but every thinge to be is present, even the daye of Judgement that is to be to come,

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as the Creation to us past, is as present to God as this instant,
Revel. i. and therfore God is called Jehova, whoe is, whoe was, and
whoe shall come. Pitha. if God the ffather sence he
began, hath not all this whyle begotten his Sonne, but is
yet in begettinge, and shall never have ~~never~~ fullye
begotten hym, as you and yours say and affirme, then
is [illegible] neither God a ffather tyll he hath begotten a
Sonne, neither is he a Sonne till he be begotten. Ergo
by your owne assertion, the Sonne is not yet begotten, and
therfore neither of them ~~is~~ are any person in Trinitie, yf
it were so that the ffather shold begett the Sonne from
everlasting, yet how can you prove that this kinde of
generation, that is as you call it this paternitie and
filiation shold be called a person wthout any warrand of
godes worde. Where is it either in the new Testament
or in the olde that they are called .3. persons or .3. sub-
sistences. Whye do you fordge suche wordes as are neid
attributed to them: neither are they in the scriptures
in that sence. God graunt that we may once approve
nothing necessary for Salvation, save that wch is in
scripture and Canonicall books of bothe the Testaments.
Catho. Is not this place of David scripture? doth
it not manifestlye prove this eternall generation? and
establishe myne assertion of the .3. persons or subsistences.
Pitha. It is as great a perversitie to pervert the
scriptures by your extraordinarye glosses, and Scolasticall
inventions, as to confirme your fantasies and erroneous
opinions wth mans decrees. heare paules interpretacion.
in his eloquent oration in the .13. of the Acts. v. 33.
whoe expoundeth this place of the resurrection of Christ.
68 We (saith he) declare unto you that faithfull promyse,

which was made to our ffathers, and the wch god hath fulfilled unto their Children, even unto us in that that he ~~hath~~ raysed upp Jesus Christ agayne as it is written in the second psalme. Thou art my sonne this day have I begotten the. And the resurrection is called a new begetting or a new birthe παλιγγενεσία of Christ hym self. Math. 19. v. 28. and therfore the resurrection in greek is ἀνάστασις quasi ἄνωθεν στάσις a restitution from above, when the bodye is restored to lyfe.

Resurrection

Math. 16. v. 20.

Augustinus. sup. in. lib. 4. qu. 32. et Tom. 4. p. 269. libro. 5. q. 32.

John. 6. v. 21.22.

And Christ comforting his disciples speaketh to this effect, As a woman (saith he) travayling wth Child, is in extreame payne and sorowe: but when the Child is borne, she forgetteth all, seing her Child borne: So you are in sorow now, but, when ye shall se me borne agayne into the worlde, that is, rysen agayne out of my grave, you shall reioyce. Thus saith Christ. A woman when she travaileth, hath sorrow, because her houre is come: but assone as she is delyvered of the Child she remembreth no more the anguishe, for ioye that a man is borne into the worlde. And ye now therfore are in sorow: but I will se you agayne, and yor harts shall reioyce, and your ioye shall noman take from you. Catho. I have heard this place of the psalme alleadged for this purpose, to prove one pson of the ffather in generation, and an other of the Sonne in his eternall nativitie.

An eternall nativitie

Pitha. What call you an eternall nativitie, and an eternall generation? Catho. That action wch is, which was, and shalbe alwaies. Pitha. What action is that wch never ceasseth? Is there any generation without an nativitie, which is the effect and end of generation? Yf this generation be a person, and a person (as you say) is a Substance, then is the Sonne a Substance as well as the ffather. Can one Substance begett another? Can that Substance wch is eternall, without beginning or ending, begeat another of the same nature and substance? If that be trewe: whye doth not the Sonne begeat the ffather, as well as the ffather the Sonne, seing that he is of the same substance that his ffather is, the same God, of the same eternitie, of the same state, maiestie, operation, power, grace, authoritie, and omnipotencye. The ffather (say you) begetteth the Sonne from everlasting in his cogitation. Is there any cogitation that hath not a beginning, and an ending: but your hath none, wherfore it is a vayne Imagination you alleadge for the verifieng

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of person. Math. 3. v. 17. Where the ffather saith, that this is my beloved Sonne, in whome is my delight. This text is verified of Christ being man, and not God; for here he was Baptized by John baptist even the first day of Januarij, entred in to the 30. yeare of his Age as Bentherus noteth. He is here called his Sonne that was Baptized, his divine nature and Substance, which is God, and tearmed by you the second person, was never baptised: Can God be baptized.

Math. 17. v. 5. 2.
Peter. i. v. 17.

If this was the voice of the ffather, whome you call the first person: Why was it not aswell the voice of the Sonne and second person, and of the holye ghost the 3. person, considering that they are God as well as the ffather, and that the operation and worke of one, is the worke of all, because that their ~~workes~~ workes are indivisible, their substance one, and all one in deitie. Wherfore by your argument. Christ, as concerning his divinitie, should be called the Sonne of hym self, his owne Sonne and the Sonne of the holye Ghost,: and the holye Ghoste, the Sonne of the Sonne,: and the ffather, the Sonne of the holye Ghoste,: and the holye Ghooste, the Sonne of the ffather and the Sonne. Why hath not the Sonne powre of begetting, the vse of generation as well as the ffather? Is not he called the ffather of eternitie? Is not he in Esaye said to be the ffather everlasting? Esay. 9. v. 6. Can not he that is ffather of eternitie, begett as well as his ffather? He is called a ffather as his ffather is: If he shold begett, whome shold he begett? If god, that is impossible, for god is neither beggotten, neither begetteth: If any other Sonne, then sholde there be moe Sonnes then one. Catho. We call Christ the ffather of eternitie, or of the lyfe to come: because that as the ffather begetteth Children, So shall he begett all man kinde, in raising them out of their graves. More over Christ is thought therfore to be a ffather, because that he hath begotten an infinite nombre or multitude by his Gospell. Pitha. If the
69 Sonne be of that powre that he is able, ~~ff~~ and of that voice

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John Brock

that he meaneth to do ſom thing. Whie doth he not begett children as well as the ffather. Yf the ſubſtance of god be inſeparable, it ſhold be ſeperated, yf he out of the ſame ſubſtance ſhold begett a Sonne, if the ffather begetteth the Sonne of his owne ſubſtance and deitie, as you defend, either he beſtoweth upon hym his whole ſubſtance, and ſo the ffather is no longer a ſubſtance or a parte, if a parte, then diminiſheth he his owne ſubſtance, and enfeebleth hym ſelf, and begetteth one inferior to hym ſelf: for the begetter is before the thing begotten, both in dignitie and in tyme: and ſo it followeth that the Sonne is inferiour to the ffather, which is the errour of Areus. If theiſe perſones that you make, be the ſubſtance of God, but the ſubſtance is indiviſible, where then have you this diviſion and diſtribution of perſones, of the ffather, the Sonne λογος, and holy goſte, yf ye reſpect their indiviſible eſſence, then can neither the Sonne be begotten, nor the holy goſte procede more then the ffather. If their ſubſtance be all one, it is an abſurditie to ſay that the one proceadeth, the other is borne, and the third neither is borne nor proceadeth.

Catho. Therfore is the Sonne begotten becauſe of relation to his ffather, for he is referred to hym. Pitha. Are they both one divine ſubſtance as concerning their perſons as you tearme them? Catho. That they are. Pitho. Is the divine ſubſtance compared wth the divine ſubſtance? what a proportion is it, to conferr god with god, or to referr god to god, and to make them correlatives? who uſeth to practiſe this phraſe. The ffather is of the ſame ſubſtance with his Sonne. Ergo the ffather is the Sonne. Are not Correlatives dyvers ſubſtances? yf they be, how can youe make them one? Catho. Whye, doe you not believe three perſones, ſeing that you believe the ffather whoe is god, and Christ and the holy goost? Pitha. I read no ſuche word in ſcripture, in that ſignification. This is moſte principally to be noted, that this word Sonne, is not the divine nature of Christ, but his humanitie: as I have noted before: his divine

Jack puding

nature is Jehoua, and λογος. The word. of Jehoua and ish ψια
a man is Jesus compounded, euen as in one person or bodye
Christ is twoo natures, the diuine and humane: so in one
Castalio word Jesus, is both the natures included. Casta. in the first
Osiander of Math. Osiander in Hermonia. Jehoua is a man of warre,
Jehoua is his name. Exod. 15. v. 3. In theise words is Christ
called a man and also Jehoua. Catho. I knowe that Christ is
called Jehoua. ffor he calleth Adam to repentance, in gene. 3.
v. 9. He reproued Cain. gene. 4. v. 6. 7. He wrestled
wth Jacob as a man. yf it be not a reuelation as Fonsera saith.
gene. 32. v. 24. He comforted Hagar. gene. 16. v. 11. 13.
He brought the Israelites out of Egipt, through the red sea,
through the deserts in to the land of Canaan. 1. Cor. 10. v.
he is called Jehoua. psal. 68. v. 17. 18. and in Esay. 4. v. 3.
Math. 3. v. 3. As ye haue no scripture to proue the eternall
generation of Christ, vnlesse that ye meane his humaine
nature begotten in his ffathers presence: no more can you
proue the proceading of the holye goste from them both:
What call you to procead? where is it in Scripture? is
not he cursed that addeth or diminisheth. reuela. 22.
v. 18. 19. Catho. The olde ffathers putt to that word
beside the scriptures. Pitha. Suche additions and patches
bringeth many errours, as I haue touched them partly out of
the olde doctours in my booke of the Correction of Sismatiques
and Heretiques. We say in Englishe that he proceadeth in
vertue, or in his doinge, other signification I do not knowe,
and so it is in latine commonly, and lykewise in Greeke:
Proceade. Catho. I take procead as the doctours doe: wch is to come
Crutiger of the will of the ffather, and the Sonne, as to be borne,
Nasci in the Sonne, commeth of an intelligent powre.
Pitha. Theise diffinitions are so obscure, that neither you
70 can tell what they meane, nor what yow may affirme.

Catho · He doth proceede out of the Substance of his ffather as
Euthimius — Euthimius affirmeth and noteth upon the · 15 · of John · v · 26 ·
Pitha · If he proceade out of his substance, ergo he is a substance,
yf a Substance, then are there twoe substances, one of the
ffather, and an other of the holy ghoost, and the thyrd of
the Sonne. If the ffather begatt his Sonne from everlasting,
Ergo he is begotten: yf wth his will, ergo the will went
before, and so the Sonne was yonger then the fathers will,
and after, whye are not the Sonne and the holy ghoste
brethrren, seing that they have bothe one ffather? The
one is borne, the other proceadeth. Catho · I can not tell
God knoweth. Pitha · Your ffathers of Nicene Councell
durst not call the holy ghost God, neither any Greeke Doctor
before Basil · Orthin ~~[illegible]~~ pa · 177 · There is no proceading at all
of the holy ghost: for where they alleadge the · 26 · v · of
the · 15 · of John, it meaneth no suche thing, as either ^that the
holy ghost proceadeth of the substance of the ffather, or that
Beza — it maketh the third person in Trinitie. / here saith Beza,
is not meantt the essence of the spiritt, but of his vertue
and operation or efficacie in us, wch proceadeth from the
ffather, and therfore not rightly alleaged of the Grecians
for the proceading of the holy ghoost from the ffather ·
this mouche Beza in effect uppon John · 15 · and so Nonnus
Nonnus — expoundeth it. The greeke word is ἐκπορεύεται in the
Lyke maner useth Moses this word of the floodd, that flowed
out of Eden · Gene · 2 · v · 10 · Revela · 22 · v · i · Christ is
^John · 16 verse · 27 · 28 · — also said to come or proceade from the ffather, and in the same
from the ffather, and in the · 26 verse following, the holy ghost ^to be sent of
John · 14 · v · 24 · to be sent ~~fr~~ ^of the ffather, it ^is manifest
that bothe the Sonne and the holy ghost, proceade, come, and
are sent of the ffather, take heede that you be nott a
Sabellian, and that as one man may be an Astronomer, a
phisition, and a divine, so, God may be called the ffather
in that that he Createth and governeth: the Sonne in

redeaming and remitting synns: the holy Ghoost in santifieng and inspiring. Catho. It is more probable then myne opinion. Pitha. Nay: I believe a Trinitie, but not as three persons or subsistences: but as three functions, properties and offices. Who will believe that Christ is God without beginning if he be begotten? or the holy goost to be god, if his proceading be of the substance of his ffather? If the nature and substance of god be immutable, eternall, unbegotten, and not proceading, why shall we say that the Sonne is borne, or the holy ghoste proceadeth? What els is it to say, that the ffather is not begotten, then to say that the eternall substance of the ffather is not begotten, but all is one Substance in the Trinitie. You say that there is an eternall generation, what an eternitie is that, which consisteth in generation and nativitie? You call theise persons the divine nature and substance, and notwithstanding every person so proper, ~~to hym self~~ that they are not common with the holy Trinitie, but every one proper to hym self. And therfore incommunicable ακοινονετος. If this be trewe then are there three godds. Catho. I have an infalable place out of David to prove the person of the ffather and of the Sonne, ~~ffor~~, saith the ffather to his Sonne, Before the day starr I have begotten the. psal. 110. v. 3. Is not the ffather here the first person, in that that he begatteth, and the Sonne the second which is begotten? Psal: 110.3 Pitha. David meaneth no suche thing. David prophesieth in this psalme that Christ sholde ascend unto the Lord after his resurrection, and that the people sholde come as thick to Christ and to his Gospell, as the morning dewe. It is not in Hebrue, before the day starr have I begotten the. But, from the wombe of the morning the dew of thie youthe. That is, Thie youthe, these people, whoo shall come newlye and yonglye unto the, shall resort as the dew from the wombe of the morning. ces thirk rachem רחם and in Shachar שחר and of this place I have discoursed at large upon the 110. psal. and in my Latine booke de Trinitate. If the 72. interpreters had translated it trulye, neither you, nor Arius could have gathered that sense, which is, that Christ was begott before the starrs. Areius confesseth that he was created alwaies in the presence of god, and in tyme, of nothing. Catho. You have to moche Hebrue for me. When I was a yong man we had nothing but latine and Greeke, and now if I alleadge a place, you by and by, say it is not so in Hebrue, but I have a place that you shall not denye, for I am as well learned in latine and greeke as you; it is in Esay. 53. v. 8. Generationem ~~quis~~ eius quis enarrabit? Who shall or is able to declare his generation? Behold Christ his generation is spoken of here by Esay. Pitha. But what generation? Surely Esay meaneth that no tongue can expresse that villanie and dispite, which that wicked generation of the Jewes wrought against hym, and the wordes before and after beare this sense. And Dor דור may signifie so. Some understand this generation of his mervailous conception, some of his Nativitie, some of his resurrection, some of that generation and multitude, whome Christ sholde wynne by the gospell, of the which I have noted upon the 53. of Esay. Catho. I am borne, saith the Sonne of god before all creatures. 24. chapt. of the Sonne of Sirach. v. 8. Pitha. If he were borne before all Creatures, Ergo he is a Creature. for to be borne, is to have a beginning, is not bearing and begetting Correlatives? Can the one be without the other? If the one have a beginning? Ergo the other. Neither is that sentence in greeke, but intruded in to the Latine text without order or discretion by an Arian perhapps, for he holdeth that Christ was created before all Creatures. Consyder of what sorte your allegations are, expend your scriptures before you avouche them and publishe them to

pagnine

the worlde. Neither is it the Sonne of god that speaketh in Salomon,
but wisdome speaketh wherby god ordereth all thinges. If ye
will make wisdome the Sonne of god, why ye do ye not make
also Justice, mercye and grace likewise the Sonnes of god, whoe
are as proper to god as they are. Catho. What answeare
you to the Sonne of Sirach. Chap. 1. v. 4, where he saith
that wisdome meaning the Sonne of God was Created before
all thinges. Pitha. I answeared it even now have you
forgotten it? Catho. But heare it is, that wisdome is
Created, and there, that it is borne. Pitha. If Created,
Ergo a Creature, the argument is a vi verbi, or a coniugatis.
Catho. You say truly, for Arius saith that he was Created,
and we, that he is borne, Arrius that god created the
Sonne ἐξ οὐκ ὄντων of thinges that are not, and we say
that he was begotten of the substance of his father god of god,
light of light θεως ἐκ θεω, φως ἐκ φωτου. Pitha. Then
you will make him that wrote the booke of the Sonne of
Sirach to be an Arrian. Catho. You may not alleadge that
booke neither any of them called Apocripha, to confirme any
doctrine withall. The same Booke somtyme saith, that
wisdome wch you interpreat the Sonne of God, is created with
Arius, somtyme that it is begotten as Chap. 25. v. 5. and
otherwheare, Ergo there is no difference betwene creare and
gignere, to creat and to begett, to be Created and to be begotten.
Catho. Salomon sayeth. proverbs. 8. v. 24. 25. that wisdome
wch is the Sonne of god, was begotten before the deapthe, and
before the hilles. Pitha. And in the. 22. vearse. before
wisdome is said to be Created, Ergo to Creat and to begett
are all one, notwtstanding that the one you condempne in
Areius, the other ye approve in yor selff. 72. interpreters
translate the. 22. vearse thus κύριος ἔκτισέ με. the
Lord hath Created me et c. Neither doth this place ap-
prove that the Sonne was from everlasting, but before the
R Creation of the worlde, which maketh for Areius, whoe

ἐκ τῶν μὴ ὄντων.

θεὸν ἐκ θεοῦ.
φῶς ἐκ φωτὸς

said that he was God and Created by his ffather of nothing before the worlde. ἐξ οὐκ ὄντων. notwithstanding that there was a tyme when he was not. ἦν ποτε ὅτε οὐκ ἦν. Augustine applyeth this place of the proverbs to Christs humanitie. Tom. 3. lib. de trinitate. Chap. 12. pa. 253. And Chrisostum lykewyse by antisipation, as though he weare then made man, who was man long after. Tom. 5. Sermone de trinitate. pa. 86. 87. neither is god called the ffather of Christ only because that by his meanes, Christ was conceaved, for his conception was the worke of the holye Trinitie, but also because that he begott hym againe, when he raised hym from the dead. As it is written. psalm. 2. This day have I begotten the, that is, this day I have raysed the from the dead. Act. 13. Moreover you weare wont to alledge Esay. 45. v. 8. Wheare Jehoua is said to Creat his Sonne, Ergo to creat and to begeat is all one. here I will answeare for you, for you can not. Jehoua speaketh here of Christe whome he meaned to creat in the virgins wombe, for this place by no meanes can be understand of Cirus, but anagogicallye of Christ the second Cirus. Catho.

Is not Christ called the only begotten Sonne of the ffather. pitha. And had he any more Sonnes then Christ being man? yf he had one everlasting and another in tyme, then had he twoo, but he had but one whoe was Christ. for λόγος the word, tooke upon hym man, and bothe, called but one Jesus Christ, he is his only begotten sonne, for that he is best beloved of all others. for all the Elect are his Sonnes by adoption. but Christ, by his naturall generation or operation. ffor saith the Angell in Luk. 1. v. 35. that holy thinge that shal be borne of the, shal be called the Sonne of god. yf he be the Sonne of God, then in that respect God is his ffather. wherfore, wheare you have this

Calvine writeth upon the second psalm, that this phrase, only begotten, is applied to Christs manhode only.

BRITISH MUSEUM

manhod only.

word. only begotten applyed to Christ, there is meant his humaine nature. John. 1. v. 14. for only begotten μονογενης, is welbeloved and so the ffather calleth Christ his welbeloved sonne. ἀγαπητως Math. 3. v. 17. in this sense Abraham calleth his sonne Isaac only begotten, meaning his best beloved sonne, for he had Ismael before hym, Ergo Isaac was not his only begotten sonne, but best beloved. Gene. 22. v. 2. in hebrue Jachid יחיד in greke the 72. interprete ἀγαπωμενως and ἀγαπητως in the 12. line of the same chapter, And in the proverbs of Salomon the. 4. v. 3. the same hebrue word is translated in to Greke. ἀγαπωμενως. and in the. 6. of ~~the~~ Jeremy. ἀγαπητως and David calleth Salomon his only sonne, though he had moe, that is his best beloved. 1. Chron. 29. v. 1. Catho. Christ is the Image of the invisible god. The first borne of every Creature. Colos. 1. v. 15. hebrue. 1. 3. Yf Christ be the Image of god, Ergo another person from hym: yf first borne, πρωτοτοκος, Ergo in that that he was borne, the difference of persons is declared, and the mutuall relation, the ffather to begett, the sonne to be borne. Pitha. Yf ye understand this text of the godhead of Christ, then is Christ god. And can Christ which is god, be an Image of God? Yf he be god, as you go about to prove by this sentence, then is he not an Image of God? ffor an Image is the representation of an other thing. The Image is one thing, and the thing that it signifieth another. Wherfore I would rather affirme that this Image is Christs humaine nature wherein god dwelleth σωματικως corporally, effectually, substantially, and omnipotently. Coloss. 2. v. 9. where ye will have first borne of every Creature to be the second person λογος, and begotten of his ffather before all Creatures, you defend Areins errour, which graunteth that he was before all, but not ~~from~~ everlasting. Nether doth the greke worde πρωτοτοκος signifie the first begotten, but first borne, for

Μονογενες
ἀγαπητως

יחיד
ἀγαπωμενως
ἀγαπητως

An Image of god.

Beza upon this place
σωματικως

πρωτοτοκος

τόκος

* properly applied to women to beare or to conceave.

τόκος cometh of τίκτω to bring forth, as though it shold be applied to his humanitie borne of the virgyn. so that he is first of all Creatures* borne, that is the chief and principall, by the right of his birthright, to whiche was geven prerogative. he is the first begotten or first borne among his brethren, because that he is the first that rose againe by a new birth, as I said before, and the cause of the resurrection of all. Rom. 8. v. 9. and therfore first begotten or first borne of the dead, as one that rose by his owne power. Colloss. 1. v. 18. I think it more probable that we shold applye this to Christs divine nature whoe is the cause and authour of all Creatures, by whome saith paul. Colloss. 1. v. 15. all thinges weare created in heaven and earth, both visible and invisible. And so signifieth the greeke worde πρωτοτόκος wth the accent in the last sillable save one. for τόκος, is γένεσις, then is this first borne to be turned in to the first bringer forth, the first creator of all, even λόγος δημιουργός, as I have noted in my booke de Triumdeo. And to this sentence leaneth Erasmus. Hetherto have I ~~alleadged~~ answeared all these places of Scriptures that you alleadged for the eternall generation and nativitie of λόγος I meane the divine substance of christ. The whiche I have proved, must of necessitie be applyed to his humanitie. Catho. We say that to begeat is referred to the person of the father, and to be borne to the person of the Sonne. Pitha. And whye do you not say that the father createth the Sonne, as well as begatteth, seing that Salomon sayth that wisdome, whome you call the Sonne of God, is created by God. The Sonne of Sirach. 1. v. 4. c. 24. v. 5. yf ye will affirme that theise places be Apocripha: yet the place of the proverbs. 8. v. 22. is most autenticall, wheare Jehoua is written to creat wisdom, wch you call the Sonne of God as. 72. translate. κύριος ἔκτισε. Wherevpon I conclude that to begeat and to creat is

To Creat wisdom

80

all one.. Catho. We applie this word to begeat to the ffather who begatteth the Sonne, but we say that he doth not Creat hym: betwene begetting and Creating, there is a differenre. Pitha. But Salomon denyeth this differenre. And Tertulliane against Hermogenes. pa. 347. and agaynst Praxea. pa. 382. If we shall apply this place wt Basil, Crisostum and Augustine to Christs humanitie, we shall misconstrue the mynd of Salomon. proverbs. 8. v. 22, who affirmeth that wisdome, which John calleth λόγον, the worde was present wth god in Creating the world. Thus he saith. Ani shā שָׁם אָנִי. I was present wth hym. Thus I say, that to begeat, and to be begotten, to be borne, to creat, and to be Created, to make and to be made, ar understand of the humaine nature of Christ, sent by the powre of god in to the world for our redemption. Have you no more places for the proffe of ye Trinitie divisible in persons, and indevisible in essenre. Catho. I have many moo, as Gene. i. God Created heaven and earth. God Eloim. אלהים is the plurall nombre, and Bara בָּרָא the verb the singuler nombre to declare a pluralitie in persons, and an unitie in essenre. And lett vs make man. gene. i. v. 26. Let vs goe downe. gene. ii. v. 7. And the three that came to Abraham. gene. 18. where they are called [illegible], and to every one of them Jehova attributed. In the 24. of Josua. v. 19. they are called holy gods, where god and holy is the plurall nombre, and he the singuler nombre, he is holye Gods, hu kedoshim Eloim אֱלֹהִים קְדֹשִׁים הוּא. In the 33. psalm. v 6. there is the word λόγος dabar דבר, Jehova the ffather יהוה, and Ruat רוח the holy Ghost, and in Mathew the. 3. there is the voice of the ffather, Christ baptised, and the holy goost in lyknes of a dove. Pitha. I graunt these three,

Criso. Tom. 5. ser. de Trinita. pa. 86. 87.

Augustin. Tom. 3. lib. i. de Trinita Cap. 12. pa. 253.

συμπαρημην αυτω

14

for the ffather was heard, the Sonne was in fleshe and seene, and
the holye goost in lykenes of a dove. but where have you heare
or in any other place of scripture theise words Subsistences
ὑποστάσεις, or prosopa persons. What? shall I call the ffather
a person, because he begatteth his Sonne from everlasting?
Where have you that in Scripture? Is it Credible that
the ffather can begatt the Sonne of his owne Substance
without diminishing his owne? without any alteracion of his
state? without tyme? for to begatt and to be begotten are
not without tyme, beginning and endinge. Yf the ffather
may begeat a Sonne, why may not the Sonne begeat a
Sonne also, seing that he is god and of the same power
with his ffather. He is more in perfection that can begatt
and bring forth; then he that can do neither. but the
ffather can begatt the Sonne from eternitie, and bring forth
the holy goost eternally, as you say: the Sonne can neither
begatt nor the holy goost bring forth the ffather, but the
ffather them: Ergo the ffather is more in perfection, and
the Sonne perfitter then the holye goost, of whome the
holy goost proceadeth, and not then of the holy goost.
It is wrongefull that I beleve that god the ffather did send his
Sonne for our redempcion though I do not call hym a person,
and that I call hym god with Thomas. John. 20. v. 28.
and of paul. Roma. 9. v. 5. Catho. In many of theise
places that you have alleadged, he is called an Angell or
messenger. as in gene. 18. and where he appeared
to Hagar, and to Jacob, and to Abraham, nombres. 22.
Now if he be sent of his ffather, for that is an Angell,
either is not he god, which I dare not say, or els he is sentt
as his Sonne, notwithstanding that he is equall to his ffather./
He is called ~~an~~ Angell also in Exodus. 3. v. 2. and
Jehova in v. 24. where he saith Ero qui Ero, I whoe am
god Jehova shall take to me mans nature, and therfore his
name is putt in the future tence, Eheie Asher Eheie - ההדה
דשא ההדה . . Jitha. None of theise places make that

The Sonne may
not begeatt

Christ an
Angell.

אֶהְיֶה אֲשֶׁר

either Christ is begotten, sent, created or made of his ~~ffather~~
ffather as concerning his divine nature and essence, but as
touching his humaine nature, wherein he is inferiour to his
Christ sent ffather, and to the holy ghost. for where paul saith that
Galath. 4. v. 4. 5. the ffather sent his Sonne made of a woman, he meaneth that christ now made man was sent of
his ffather to redeme man. The ffather (saith Augusten)
sent his Sonne, that is, he made hym of a Woman.

Augusten. Tom. 3. p. 263. 264. Moreover yf Christ
be therefore the second person, because he is sent, as
Castalio ~~saith~~ semeth to say upon the .3. of Exodus,
then are the other two also the second person, ~~but~~ for they
are sent, they were called Angells or messenger. gene. 19.
v. 1. Catho. I confesse that Christ is god, and Jehova,
but I wold learne whie he was called λογος, was not the world made by the word psal. 33.
v. 6. was not Adam called by it, and Caine repro=
ved (as I said before, and doth not John say, John 1.
v. 1. that the word λογος was from the beginning.

Pitha. Was he but only from the beginning: yf he
were not before the beginning and from everlasting,
then is not he god. ~~Pitha.~~ This is your doctrine you
Catholiques, or worsse if it weare possible. for you say
that he is Created ~~and~~ begotten, and ye alleadge the first
of the Sonne of Sirach. v. 4. 9. and the. 24. chapt. of
the same booke. v. 5. 12. you are in the same heresy
psatyrianes with the psatyrianes, who say that the Sonne was
Created of god alwaies. for to Creat say they, and begett
is all one in god. What differ you now from theise
psatyrianes devided from Areius? Read Theodoret in
Comp. lib. 4. 349. Catho. Then this place of
John In the beginning was the worde proveth not that it
It was before the beginning. Pitha. Not as yo translate it,

neither as it is hitherto translated of any either into English
or Latine. Catho. How do you translate it. Pitha. With=
out beginning was the worde. yf in or ἐν be taken for beth
ב, or rather for Mem as Beza noteth מ, which Mem signifieth
sometyme without, as in Hieremie. 48. v. 45. ~~every man is a fole~~
they stand without strength. Micoac. מכח. 10. v. 14. every
man is a foole without knowledge Mi dagnath מדעת, mi yom
יום before day. Es. 43. v. 11. Then מ is this place to
to be translated without beginning was the worde, so writeth
Hillary. 2. de trinit. and Chrisost. and Euthymius saith
that ἐν ἀρχῇ, ys put for ἀεί. in the beginning is put for
ever or alwayes, that is, the word was alwayes. And Nonnus
enterpreteth ἐν ἀρχῇ in the beginning without tyme. ἄχρονος
ἐν ἀρρήτῳ λόγος ἀρχῇ. of this I have discoursed uppon the
In the beginning is without beginning. / first chapt of the Epistle of John the yf we say and
translate this place that the word was without beginning.
Areius. Then shall we confute Areius, who said that he was before
the beginning, but created of the ffather. This translation
maketh hym no Creature. Moreover the text saith, that
the word was God, Ergo without beginning. This translation
Sabellius. confoundeth Sabellius who will have no difference in the
Trinitie, but the ffather to have bene before Christ, and then
the ffather to have taken flesh upon hym, and in that
respect called the ~~ffather~~ Sonne, and the ffather to have
come downe uppon the Apostles. This translation overthroweth
Servetus Servetus, who held that the word was not before Mary,
and in that respect he was called the Sonne of god, and
not for that he was god from everlasting, but that god
The deniers of Christs divinitie purposed to begeat hym in his Imagination, as Beza noteth
and Calvin upon the 10. of John. and Coloss. 1. and that
he was not before the world was created. Of this
opinion were the old heritiques Artemon. Berillus, Samosatenus,
Theodorus, photinus, Carpocrates, Marcellus, Ebion, Cerinthus, who
affirmed that he was not before Mary. This Chapter also

82

proveth that this word toke to hym humanitie against Simon
menander, Mercion, Valentinus, Cerdo, Manes, Montanus, Appelles,
whoe denied the humanitie of Christ, making hym to have a
phantasticall body. This place confuteth you Catholiques,
that will have Christs divine nature to be begotton of the
ffather. Chatho. Cyril and Origene write that λόγος,
Christ was in the beginning, that is in the ffather. Pitha.
yf you say that Christ is in the ffather, you do not make
twoe persons, neither can it be so, for John saith that
λογος was with god and not in god. neither is there
any mention here of his ffather, but of god, wth whome
John saith, Christ was equall, of the same power, for by
hym the world was made, and of the same eternitie, for he
saith that he was wth god alwaies. Catho. Whye is
λογος. the word Christ called λογος? Pitha. Bycause that he is the
mouthe of his ffather, and declareth the ffathers will
to men of all ages. John. 1. ve. 18. where I have noted
plentifulley. Catho. Yf Christ the word be the mouth
of god, Ergo he is god. Pitha. Aaron was Moses mouthe,
Ergo Aaron was Moses. here is a manifest distinction, and
a propertie differing in words from his ffather, and in
substance all one. Neither did Aaron utter any thing
differing from Moses, nor Christ from his ffather,.
Christ committed his spirit, I meane his immortall soule
to his ffather. Luke. 23. ve. 46. In what respect
calleth he god his ffather? In that that he was the
ffather of his divinitie or humanitie? Yf of his divinitie,
then wold he have committed his soule to hym selfe, and to
the holy goost, for they are bothe god as well as the ffather,
then it followeth, that in so muche as he was man, he
committed his soule to his ffathers hands. Catho. I know
76 you meane that where soever this word ffather is applied

O Benim Haines
him self

to Christ the Sonne, or the Sonne to the ffather, that there the ffather
is taken for his ffather, that wth the assent of the word λογος,
and of the holy goost, Christ was conceaved and borne of the
virgen Mary, for the worke of one, is the work of all. confer
John. 20. v. 17. Ephe. 1. v. 17. pitha. He is the
ffather of Christ as concerning his manhood, he is called the
Sonne of the highest as touching his humanitie. Luke. 1. v. 35.
Who is god as well as his ffather concerning his divinitie,
Beza as Beza noteth upon Ephe. 1. v. 17. he is also the ffather
Pater. ffather of us all, and of pater, this word ffather signifieth either
of preserving al things, απο του παντα τηρειν, or of preserving
us his Children απο του παντας τηρειν. where god is
written to be the ffather of Christ, there he is his ffather
as touching his humanitie, as in Luke. 22. v. 42. and in
many mor places. Ephe. 1. v 17. The ffather is god of
whome are all things, Christ is god by whome are all things.
1. Cor. 8. v. 6. Coloss. 1. v. 16. And it is manifest that
the ffather and Christ and the holy goost do work togeather,
did Create togeather, governe, rule, norishe, sustayne, and
preserve. Rom. 11. v. 36. The ffather did creat with
his word Christ, the holy goost did furnishe and beutifie.
psalm. 33. v. 6. Elihu the Buzite in Job. c. 33. v. 4. saith
that the spirite of god and the breath of the Almightie Shadi
שדי hath created me, there is god the ffather, the spirit
the holy goost. and the Almightie Shadi the word of Christ.
This hebrue word Shadi is commonly applyed to Christ, God saith Christ And
Baptise them in the name of the ffather, the sonne, and the holy
gooste. This word name is applyed to every one of them,
they are three in name, and one in substance. Catho.
you will not have god to be Christs ffather, in that that
he is god, but in that that he is man. If he were perfitt
man, how commeth it that he toke but only fleshe upon
hym? for John saith that he became fleshe. John. 1. v. 14.
If he toke only fleshe, then had he no soule: neither was

1688
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Husband

Apollinarius

he perfite man, whoe consisteth not of bodye and soule. John saith
that he became fleshe, he saith not that he became man. for fleshe
wt out soule, is no man. Wherfore did not Appollinarius say well
whoe said that Christ toke fleshe of the virgyn Mary, and had
only the vegetatiue, and sensitiue lyfe commune with other lyving
creatures, and his godhead supplyed the place of the immortall
soule. Pitha. I graunt with Apollinarius that Christe
was conceaved, and did grow and encreace by lytle and lytle
in his mothers belly, and also had all the sences outward
and inward wch other lyving creatures, which the
philosophers call vegetatiue and sensitiue. ἀυξητικὰς γεννη-
τικὰς, θρεπτικὰς, φυτικὰς, παθητικὰς, ἐπιθυμητικὰς.
and ἀισθητικὰς: wch all are in Moses Nephesh Caia חיה
נפש. besydes all theise as I have discoursed in my
booke de aio, Christ had an immortall soule wch he
committed to the hands of his ffather. Luke. 23. v. 46.
and it is called in Moses Nishmath Caijm חיים
נשמת in the dual number for that it lyveth here
and in the life to come, and Neshama, נשמה is
only the immortall soule in man. Areius and Eunomius
are in as great an errour, whoe affirme that Christ
toke of the virgine his body only wt out life, senses or
soule, and his diuinitie to have supplied for them. Catho.
your auctorities please me in this matter. But how say
you to this that John sayth. The worde became fleshe.
was the word turned in to fleshe? was the nature of
god converted into mans nature? Nabugodonosor became
a beast, was not he a beast? Lycaon, became a
wolfe, was he not a wolfe? Vlisses men became swyne,
were they not swyne? A wyse man ~~beyng~~ becommeth
a ffoole, is he not a ffoole? ys ~~he~~ not he that wch he was
not? So the word whoe is god, became fleshe, was he
not fleshe. The Eutithians and Monothelites folowing
Valentinus and the Dimerites and Apollinarius affirme

Theodorett in Heret. fab.

נפש חיה
Nephesh Caia

Areius Eunomius
Theodoret in compend. lib. 4

The word became fleshe.

Nabugodonoser

They that said yt he brought his body from heaven
Beza upon Luke. i
v. 30

Theodoret in Comp. lib. 4.

that the word brought his bodye from heaven, and not at through
Mary as through a pype or Condit, and caried that fleshe
through her wch he brought with hym. Thus to become fleshe
is to be turned into fleshe. Pitha. That I deny. Catho.
Some Englishe Bybles translate, he became fleshe, others
he was made fleshe. Here are the Gnostiques, Merrion
and Cerdon condemned, whoo said that Christ had a

They that saye Christ had a phantasticall bodye

putative bodye, but a shadow wthout fleshe, lyke a man
but none in dede. Pitha. The greeke phrase.
εγενετο σαρξ, he was fleshe, is in playne wordes in Tymoth
3. v. 16. God was manifested in the fleshe εφανερωθη
εν σαρκι, he toke upon hym the sede of Abraham, that
is the nature and fleshe of man. επιλαμβανεται.
Hebr. 2. v. 16. This consequence maketh it playne, that
the word wch is god was not turned into fleshe, but that
he, toke to hym mans nature synne excepted. εγενετο,
saith Athanasius in Theodoret in his dialogue immutabile.
pa. 61. is, that the word came into the fleshe, or was
present in fleshe. The lyke is saith he, John was
in Pathmos, John was not turned in to the Ile pathmos.

Theodoret in dial. im. pa. 48
Ambrose there.

And the wordes folowing prove this sense. And the
Word dwelt in us, that is in our nature, in our fleshe,
in the lyke body that we have, syn excepted. taking
~~away~~ upon hym the forme and nature of man. Phi.
2. v. 7. 8. and god dwelled in Christ σωματικως.

Beza and others expound it that he dwelt among us wch though it be true yet is not the meaning of this place.

fully, absolutly and really. Coloss. 2. v. 9. Dwelt is
in John εσκηνωσε, he dwelt in Christ as in a Tent or
Pavilion, in paul he dwelt in Christ, as in an house. John
and paul call the fleshe of Christ, a Tent or an house.
We do not say that a man that dwelleth in a Tent or
house, is turned in to an house or Tent, or is an house or
Tent: but that he dwelleth in them. So we say not that

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god became fleshe, but that he was in fleshe, and found in pson as a man. Philip. 2. v. 8. So doth Chrisostome expound this text of John. 1. v. 14. The example of Adam maye persuade this sense. First god made his body of the Earth and then breathed into hym his immortall Soule. Nishmath Caijm. נשמת חיים. Those twoe things are in man, and notwithstanding the fleshe of Adam made before the Sowle was inspyred into the body, wth all the senses inward and outward, wth lyfe wth the bodye and dye with the bodye called in Moses Nephes Caia so did god putt hym self in to the bodye of Christ in the Conception and no more turned in to fleshe, then Adams body into his sowle. If you mixe wyne and water togeather, there are twoe substances mingled togeather inseparable, and yet there is wyne and water, and so is god and man one person in twoe natures. Paul saith. 2. Cor. 5. v. 19. God was in Christ reconciling the world, and that he that knew no syn, he made hym self syn for us. he hath made hym to take our syn upon hym and was made a Curse for us, that is, he toke it upon hym, and neither was he turned in to syn, nor in to Curse. So he toke fleshe on hym, to redeame us. Catho. You say a lytle before that Apollinarius helde that Christ toke upon hym only fleshe wth lyfe and senses, and not the immortall Soule. Pitha. Is there any mans fleshe that lyveth, wthout the immortall Sowle? Was not Christ man, Ergo he had the immortall Sowle. fleshe, Caro σαρξ Bashar בשר is oftentymes taken for the hole man as it is heare, and in Esay. 40. v. 5. John. 2. v. 28. gene. 2. v. 23. This place, The worde was made fleshe, is taken out of Hose. 9. v. 12, Though, sayth god, that they are myserably afflicted, meaning the Israelites, notwithstanding myne Incarnation, or my fleshe ys of them. 72. ἐστι σαρξ μου ἐξ αὐτων. This place is perverted by the Rabbynes, as ye may read in faber upon the first of John. v. 14. and very well translated by

L. was not turned in to his immortall Sowle, but the Soule was putt

Gala. 2. v. 7.

God and man one pson and twoe natures.

Gala. 3. v. 13.

Theodoret in immutab. p. 46. 47. 48.

fleshe σαρξ בשר for the whole man.

Faber upon John. 1. v. 14 76

a place of
Esay perverted

the .72. interpreters, and by all Englishe and Latines, either not under-
standed, or elles wilfully perverted. bishury mi hem. [illegible]
בשׁיח. Catho. You have discussed theise places of John
exquisitly and truly. Now wold I know how you prove
the Trinitie by Scripture. seing that neither it, neither this
word persone, nor subsistence is in scripture in that sense.
Pitha. Though neither this word person, nor Trinitie, be in
scripture, notwithstanding subsistence is. ὑπόστασις is
taken for boldnes. 2. cor. 9. v. 4. and c. 11 v. 17. In the first
to the Hebrues v. 3. is not the word called the Image of the
substance ὑποστάσεως of god? which word Beza translateth
a persone, against the nature and propertie of the greeke word,
notwithstanding, he, and Calvine applye it to the humanitie of
Christ. Catho. The olde Authours, as Augustine and
Theodoret, understand it of his divinitie. Pitha. And so do
I as paul doth, Coloss. 1. v. 15. where he is called the
Image of the invisible god. And to the philip. 2. v. 6.
where he is sayd to have bene in the forme or shape of god,
and toke upon hym the shape of a servant. If they call
the shape of man Christs humanitie, as all writers do,
Ergo they must nedes call the shape of god, god hym self.
as Beza hym self doth: this word in Hebrues. 11. v. 1.
geves to faith. where faith is called a substance of those
things that are loked for. ffaith is a reall representacon
of god, of felicitie, and immortall ioyes reposed in heaven for
the elect. ffaith maketh that is absent present, as faith
maketh the world created fyve thousand yeares agoe and more,
and the day of iudgement and the resurrection as present
as this instant tyme. Of this definition of ffaith
I have discoursed at large in my boke called the fort ffathers
faith. Pitha. I know that Christ is god, bycause
that by hym all things were created, and mankynd redeamed
and by the holy goost they were finished and sanctified.
If I know not this by the word, which declareth the effects

λόγος

Augustyne de
trinit. 1. cap. 12.
Tom. 4.
Theodorett upon
this place.

ffaith a subs-
tance.

Christ is god

To know god, is to believe a god./

and offices: neither could I, neither I woulde beleve them
wherfore we neither ~~can~~ may nor can beleve that thing
wch we know not. Catho. ye can not know god by any thing,
but you must beleve hym only, for he is above all knowleadge.
Pitha. If god be he by whose meanes all things are knowen,
how then can we know others things, and not know hym of whome
althings procead? for all things are of hym, in hym we are,
and move. Catho. Can we know hym whome we never
sawe? Pitha. We see not the Image of wysdome, nor of
any vertue, yet we know that there is wisdome, when we
see that a wyse man that knoweth the causes of diseases,
of the starres, of rayne, and of many other good inventions,
and a ~~good~~ iust man that mynistreth iustice to every man, that
punisheth vice, and commendeth vertue. rom. 13. v. 3.4.
Catho. What maketh us beleve that there is a god?
Pitha. His wonderfull vertues, the creation of the
world, of things not subiect to our senses. hebrue. 11. v. 3.
they make us beleve and to know that there is a god. rom. 1.
v. 10. Psal. 19. v. 1. of the wch I have discoursed largely
upon Rom. 1. to returne to our purpose. In theise

Hipostasis

places where ye fynd Hipostasis ὑπόστασις this worde
subsistence wch you call improperly and indirectly a persone,
is the same that you call ~~ar~~ οὐσία as the Greeke Scholiographer

Theodoret upon Hebrue. 11.

writeth upon the. 11. to the hebrues. Catho. you can approve
nothing wthout it be expressedly conteyned in the scripture.
you deny a Trinitie in persons, because that theise wordes
are not in scripture, why do you not aswell deny an
unitie in substance, for neither are they in scriptures.
Pitha. The same thing is conteyned in one word Jehoua.
wch is nothing ells in Englisshe but a devine substance of

Jehoua

[illegible] Haia היה, as it is expressed in exod. 3. v. 24. and in deut. 6. v. 4 Jehoua our god is one Jehoua. one Jehoua is one substance. and those of the Nicene Councell called Christ homousion, ομουσιος of the same substance, and not homoiousion ομοιουσιος of lyke nature and substance wth god, but not of the same, as Macedonius fayned, and some of the Areans; other of the Areans that Christ is of an other substance heterousion ετερουσιος: others of an unequall substance wth the ffather, ανομοιος. Catho. I perceave your pur-pose, you confesse the ffather of whome are all things, and the worde by whome are all things, and in the holy goost the beautifier, and Creator of all things, and in graunting these three, graunt you not a Trinitie, graunt you not three psons, graunt you not a substance? Pitha. I graunt one substance in them all three, but not three psons. for what you meane by psons you can not tell your self.

Christ hath no ffather as concer-ning his humanitie

but the ffather of vs all and the ffather of Christ as concerning his humanitie, Hebr. i. v. 58. but as concerning his divinitie, he hath none. Can god have a ffather? is not Christ god, Ergo he hath no ffather.

Q.

Divine Nature /

Yf there be a Trinitie, either are they three dyvers in name or in substance. yf in name only, then is there no Trinitie, but an vnitie: Yf dyvers, then are they three diverse gods. vnlesse that ye will say that they are as the

Triumuiri

Triumuiri were among the Romanes, three dyvers in name, and notwthstanding every one of them a man, and so are these three in name and but one god. And as in the Triumuirate their authoritie, powre, dominion, assent, is all one, so is it in the ffather, the Sonne, and holy goost, wch I believe faithfully, and can prove by the worde every one of them to be god, and notwthstanding all three one god, one substance, one essence, one Jehoua, one homousion, detestinge homoiousion, heterousion, & ανομοιος

If I shold not be to long. but bycause you are a Catholique
we will note a lytle of your Catholique doctrine,
beginning with the chiefest and descending to the yongest.
Catho. First I wold knowe what the scriptures say.
Pitha. I have spoken of them before, notwithstanding I
will note a place or twoe. Math. 28. v. 19. Goe and
teache baptising them in the name of the father, of the
Sonne, and of the holy goost. John. 14. Psal. 17. John. 15.
v. 26. Luke. 1. v. 35. The holy goost shall come upon
the, and the powre of the most highe shal over shadow
the, therfore also that holy thing, whiche shal be borne
of the, shal be called the Sonne of god. Catho. there
is the Trinitie, the holy goost the powre of the most
highe, is Christ, as Augustyne and ffaber wryte.
And the most highe is the ffather. Pitha. If you
graunt that the most highe is his ffather, Ergo Christ
hath a ffather only as concerning his manhoode, and not
according to his godhead. for the Angell sayth, that holy thing
whiche shall be borne, or be begotten of thee, as Beza noteth
shall be called the Sonne of god, Ergo god is his ffather,
concerning his humanitie, for the Angell saith, that thing
that shall be begotten or borne, meaning the manhode, for
the godhead is neither begotten nor borne, shall be called
the Sonne of god. Catho. You are a Nestorian. Pitha.
Bycause that I say that Christ as concerning his manhod
was conceaved by the holy goost, and borne of the virgyne
Mary. I do not deny, but after that the divinitie had
taken upon hym the humanitie, that then there weare
twoe natures conioyned, the divine and humane, and
she is thought rather to have brought forth the manhode
80 then the godhead χριστοτοκος then θεοτοκος, neither saith

Augustine. Tom.
4. in quest.
veter. et nov. q.
51.

?

he affirmed saith Beza against Valentinus in his ꝑface, that λογος was ꝑsent in the fleshe yt was borne of marye.
ευεργητικη παρθενια

Socrates, that Nestorius denied that god was not in Christ, but that mary did not bring forth god, but man. Notwthstanding which sholde not condempne Nestorius for so sayeng, that we have not in scripture, that she was the mother of god but of Christ. Had god a mother? was she before god? could she enclude hym in her wombe, that filleth the whole world? Mary saith Ignatius, ad. Ma. brought forthe peperit the bodie of Christ, god dwelling in it and bothe borne to geather of the Virgine. What differeth Ignatius from Nestorius? Catho. Cassianus and Liberatus say that Nestorius defended that Christ was god after that he was borne, as a man, an husband man or a phisition when they were not so borne. In that that he was conceaved of the virgyne, borne, hongried, sleapt, dyed, rose agayne and ascended, and there sitteth, is properlye meant of his manhood, yet I know that by union of twoo natures, the one is taken for the other, as god is said to redeame us wth his blood, but god hath no blood. acts. 20. v. 29. The Sonne of man hath authoritie to forgeve synn. Mark. 2. v. 10. wch is not prop to man but to god. Pitha. have not you condempned many for heretiques wch were none? Catho. Let heretiques alone, and alleadge what the olde Doctours write, who will easily prove three ꝑsons out of the Scripture. Pitha. Clemens Alexandrinus in his Eglognes saith that the knowleadge of the ffather, the Sonne, and the holy goost is necessary to salvation. Heare are three names, but no ꝑsones. one god saith Tertullian against Praxeas. pa. 384., not an other in dyversytie from his ffather, but in distribution, not in division, but in distribution and disposition. Three not in state, but in degree, not in essence, but in forme, not in powre, but in shape. Cyprian in his Sermon of

The Doctours uppon the Trinitie.

baptisme assigneth an office to eache one of them, the ffather
saith he, electeth, the Sonne loveth, and the holy goost
Joyneth and uniteth. Dionisius seemeth to make an equa:
litie in them and to take awaye communion, the same
substance common to ~~both~~ them all. Mreph. 6. c. 25.
The ffather saith Tertull. de trinitate, goeth before
Christ by order. ~~by order~~. ffor he must nedes be before
after a sort, bycause that he is ffather. he therfore,
when it pleased his ffather, proceded out of his ffather,
Against praxeas, saith he the ffather is the whole substance,
the Sonne a derivation of the whole and a portion as Christ
saith hym selfe: The ffather is greater then I. Origine
Epipha. maketh hym sometyme a Creature, and saith that he was
Hiero made and created, as concerning his divine nature by his
ffather: sometyme created of the substance of his ffather:
sometyme that the ffather is an incomprehensible light, and
Christ a small lightnes in comparison of his ffather, and
the holy goost inferiour to them both. Lactantius saith that
god is created of hym selfe. 1. c. 9. that there was a tyme
when Christ was not, as the Areians said. 2. c. 9. lib.
4. c. 9. c. 29. The ffather lyke a ffountayne, the Sonne
as the river. hillary. 20. de Trinita. that of Mary he
receaved no fleshe, and in the 8. booke that we are one
with god by nature, not only by adoption and consent. Irene
2. c. 50 saith that the ffather is greatter in knowleadge
then the Sonne. And Justinus saith that he is greatter in
powre. Apol. 2. And Origine upon John. 1. c. Catho.
The primative Churche had ~~no~~ not certenlie concluded of the
Trinitie, and therfore everie man wrote what he listed,
but afterward they invented three persons, the ffather, the
begetter, the Sonne begotten, and the holy goost proceading
Thomas Aquine 81 of them both. Thomas of Aquine whoe came after all,

a man invincible and the Doctour Angelicall, and irrefragable and [illegible]er or bittle of Heritiques determineth all in his S[illegible] against the Gentiles. lib. 4. C. 2. No man knoweth the ~~ffather~~ Sonne but the ffather: neither knoweth any man the ffather but the Sonne. Mathe. 11. v. 27. Ergo the Sonne is god, bycause theire knowleadge is bothe one. Pitha. Nay: ~~Nay~~ Ergo the Sonne is the ffather (you should say), and the ffather the Sonne, bycause theire knowleadge is one. paul knoweth that he and I are iustified by faithe: Ergo as I have the knowleadge of paul: So hathe Christs humaine ~~and that in that respect he is the Sonne of god, and god is his father~~ nature his knowleadge of his ffather, ~~and all things are gyven hym of his ffather~~, and that in that respect he is the Sonne of god, and god is his ffather, and all things are gyven

all things are gyven of the ffather to christ

hym of his ffather, Mathe. 11. v. 27. that which is proper to the humayne nature, is often applyed to the divine, and contrary wise. What can Thomas answeare to this. Catho. Thomas alleadged Mark. 1. v. 1. The beginning saith he of the Gospell of Iesu Christ the Sonne of god. yf he be the Sonne of god, Ergo it is as concerning his divine nature. Pitha. That I deny, bycause that he speaketh here, of Christ whoe was anointed, and therfore man, and in that respect he is the Sonne of god: ffor the prophetts which Mark alleadged, prophesieth of Christ being man, & notwithstanding Iehoua even god and man, ~~and~~ in one person. Esay. 40. v. 3. Iohn baptist saith not, prepare ye the wayes of the Sonne of god, but prepare the way of Iehoua whoe now hath taken vpon hym fleshe: Mathe. 3. v. 3. What saith Aquine to this? Catho. He saith that the ffather loveth the Sonne, and hath gyven all into his hand, even all power in heaven and in earthe. Iohn. 3. v. 35. Mathe. 28. v. 18. Pitha. Theis are gyven hym in that that he is man, for

Christ Iehoua. Mathe. 3.

in that he is god, he hath them of hym self. Euthimius expoundeth
theis places as I doe. What saith Thomas to this?
Catho. Thomas alleadgeth moe places. Pitha. none but
suche as are either answeared before or ells they all ap-
perteine to his humanitie. What saith Thomas to this?
Catho. He alleadgeth a place out of Esay. 66. v. 9. and
shall, not I bring forthe, that maketh other to bring forthe.
Pitha. God maketh women to beare Children, and men
to begett children. Ergo he doth beare Children, or begett
Children. This place is vnderstanded of the Multiplication
and propagation of the Israelites returning out of the
Captivitie of Babilon to Jerusalem, even by the interpreta-
tion of Thomas. I mervaile that the Jewes did not
fynd out the place of the proverbs 30. v. 1. wch Thomas
alleadgeth, yf god had had a Sonne, he wold have made
mention of hym in the olde Testament, Do you thinck
that he wold conceale suche a ~~matter~~ misterye, that he
wolde not make them partaker of so fruitfull, so divine,
and so eternall a Sonne. Catho. They, after Christ,
were blynded, and had eies but could not se, the other
before Christ did se. Pitha. The place is harder
then that Thomas could vnderstand it, who had neither
Hebrue nor greeke, nor good Latyne. Catho. There was a wise
man in the tyme of Salomon (as Esra noteth) whome
Prov. 30. Salomon alleadgeth, the same Aguir speaketh to his frends,
Ithiel and Vchal, affirming hym self to be foolisher than
any man. for saith he, I was never in heaven, who
ever was there? who is he that created all? what is
his name? or what is his Sonnes name? this place is
so obscure, that I do not vnderstand it. The. 72. inter-
preters have interpreted this. What ys the name of
& his Sonnes, in the plurall [illegible]. τοῖς τέκνοις αὐτȣ?

Doctours ignorant in nothing. /

Relation

John

In every relation there are twoe dyvers things

~~Catho~~ Is it not an absurditie to ymagyne that we doctours and bishopps are ignorant in any thing? yf the comon people should know it, they wold not credit our doings. we must say that we know all things. Pitha. You shold have a common errour to make a lawe: and ~~[illegible]~~ to expound the Scriptures to favour your errours. But for my part I confesse my ignorance, and though that I have interpreat many ~~things~~ places otherwise then other have done: I doe it wth the warrant of gods worde. yet I confesse that ~~that~~ ~~the~~ there are many places not yet rightly interpreted, wch our posteritie shall fynde out. Catho. The relation is, when one thing is conferred wth an other, or applyed to another. As the servant to the Master, the Sonne to the ffather, and contrarywise. Pitha. But is the Sonne the ffather, or servant the Master or contrary wise. Catho. Neither do I say so: but I say that the ffather is god, and the Sonne is god, they are bothe one in that they are god. Pitha. how are they then twoe? Catho. In persons? Pitha. Where have you that in scripture, that they are twoe in persones, are they not god in that that they are persones? Catho. I grant. Pitha. whye do you say then that they are twoe: seing that there is but one god. Catho. Bycause of the relation. Pitha. But in every relation there is another thing and another substance, there are twoe severall things. as the servant signifieth a thing absolutly, besydes that he referreth his Master. for he is a man, as

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his master is, and of the lyke substance: and applyed to his master in respect of his service, and a mans Sonne in his filiation. My ffather and I, my servant and I, are dyvers persons, and dyvers in bodyes and soules.

In an Identitie there is no relation

There can be no relation in one substance. as for example. Nathaniel, absolutly considered by hym self can have no relation: but if ye consyder hym in that he is a disciple of Christ, there is a relation. but in substance as he sholde be the same person that Christ is, yt is ~~possible~~ impossible. yf both be god, and bothe one substance, where is any relation? ys there any relation of one thing? What can god be conferred wth all? ys not the Trinitie one substance? where is now the relation? Every relation is either of the superiour to the inferiour, or of the inferiour to the superiour, or of twoo equalls. but in the Trinitie there is neither superioritie, nor inferioritie, nor inequalitie, but an Identitie. In an Identitie there is no relation. To what thing is that eternall and incomprehensible substance wch we call god to be compared? And petrus Lumbardens saith that the essence of god is neither begotten, neither begetteth. But Christs divine nature is the divine essence, Ergo nec gignitur. nec nascitur.

Essentia nec generat, nec generatur.

Whose opinion the Laterane Councell doth approve and reproveth the Abbot Joachim, who affirmed as you Catholics do. that the dyvyne nature of Christ is begotten. yf there be a relation wch devydeth the ffather from the Sonne, and contrariwise, it must be ~~needs~~ some thing. or some substance, for in god there is no accidens: 83

The Councell at Laterane. 1215.

no accidens in god.

ffor mr John ff

but that thing can not be any dyvyne substance, bycause that it is
common to the ffather and Sonne, and the holy ghost equally.
Yf there be any other thing in the Sonne, besyde his
divine nature and substance, then is he not god. ffor saith
Aquine. Aquine, there is nothing in god, wch is not his essence. if
A man may Imagine things that are not. ye Imagine a distinction personall in yor mynde, then is
it not in deede: ye may Imagyne things that never
were. As in Quene Maries dayes, they painted Angells
Deane wotton wth ruffs about their neckes, wch when Dean wotton
did behold, Theise are not the olde Angells (sayed he)
for they had no ruffes, but theise have. We maye
Imagyne wth the Jues, that there weare Seaven things
7. things Created before the world. Created before the worlde, paradise, the Lawe, Just
men, Israelites, the seat of Maiestie, Jerusalem, and the
Messias. We may Imagyne wth the same Jues that
god was prevented upon the first day, by night, that
he could not ~~not~~ well see, and therfore he made certen creatures
unperfitt. as Apes, fawny, Satyr, porpentynes,
Mermaydes, Robin goodfellow and suche lyke. They that
3. Essences are divided personally, they are divided really and essentially.
Yf they be devided essentially, Ergo there
are three essences, wch is an impietie to affirme:
every relatyve dependeth on his correllative. but yt
wch dependeth of an other, is not god, wherfore if
the ffather and the Sonne are devyded by relations,
then hath one of them neede of the other, and so they
are imperfitt or ells two gods. The ffather is god,
the Sonne is god, in that that they are god, there is
no distinction, for god is but one: ffrom whence
commeth then this personalitie? Yf the ffather be
god unbegotten, and the Sonne god begotten, then is

it not possible that the ffather and the Sonne shold be one
god. for that the begetter differeth from the begotten.
Catho. Thomas saith that the Sonne is not begotten
of anye matter, but the ffather begetteth hym of
his owne substance. Pitha. Is not the substance of
the ffather a sufficient matter? yf of his ffathers
substance, Ergo of a substanciall matter. What saith
Thomas to this? If (say the Jues) the Trinitie be
so ioyned togeather that they are never separated, and if
they be all three god, and god came in to the Virgynes
wombe, Ergo, the ffather, the word, and the holye
goost were theare, and lykewise on the Crosse, and in
the grave. Catho. I answeare that in so muche as
the Trinitie is god, and therfore every wheare, and so they
weare all in they Virgines wombe, but the word
only toke humanitie vpon hym. Pitha. If yor Trinitie
be god, and god toke manhood vpon hym, Ergo they all
tooke manhood vpon them.

Christ begotten
of no matter

Thomas Aquine

Munster de
Christ et. Judeorũ

The word only
in the virgines
wombe. /

Marvaile not that there are among the Scoole men and
papisticall doctours so many divers opinions, errours
and heresies, who abound wth all worldly felicitie, and
whearare so ambitious, that every one desyreth to be a
Bysshopp or pope, when as in the primatiue Churche
there were so many errours about the Trinitye, one
article of religion, and yet at that tyme, neither
were they so ambitious, neither so vaine glorious,
neither so disdaynfull, nor so wealthie. Profett
maketh prelates, Lands Lordes, Riches bisshops.
Catho. you wold say that we prelates for vantage
will be of any Religion to kepe vpp our honours,
84 states, dignities, and ambitious Authoritie. Pitha.

desyre of promocion
and Ambition, ma-
keth many to be of
any Religion. /

My meaning is, that I wold have Lordes made laborerers,
and to have so muche lyving as is sufficient, and not
suche abundance. Catho. I know that you can say muche
more in this matter, but lett us not digresse, let
1 us heare the heresies of the Trinitie in the primative
Simon Magus Churche. Pistia. Simon Magus in the tyme of the
Apostles, about the yeare of Christ .40. said that he
was god, and to be worshipped of all men, and descended
among the Samaritanes, as the ffather: and appeared
among the Jues as the Sonne, in a figure and similitude
of a man, and to have bene Christ, and to have bene
supposed to have suffered, but suffered not at all. and
2 to other Nationes the holy goost. The Nazarites about
Nazarites the yeare of Christ .40. reverenced Christ as a iust
3 man, but nott as god. Theodoret. Comp. lib. 2.
Cerinthus Cerinthus beleaved that there was one god, but that the
world was not made by hym, but by other severall
powres. that Christ was only man, the Sonne of
Joseph and Marye, excelling in wysdome and vertue, and
that upon this Jesus in his Baptisme, Christ spiritually
4 to have descended in the symylitude of a Dove, and that
Ebonites this Christ dyd myracles by Jesus. The Ebonites
affirmed the same, saving that some of them graunted yt
Christ being man was borne of the virgine by the
holy goost, but that he was not before that he was man.
5 Prayers to Saintes Eusebius .3. c. 27. There were false teachers among
the Collossians, and in Phrigia and Pisidia, whoo
taught that by the Angells they must come to god,
and therfore saith Theodorett upon. Coloss. 2. v. 18.
that the Councell of Laodicea condempned prayer to the

Angells, and Temples dedicate to them. What if paul were
alyve now and here the papists pater noster said before the
6. Saturinus. Image of saint Marye and other saintes. Saturninus said
that the Saviour Christ was unknowen, without a naturall
bodye, and appeared like a spirit, shadow or phantasy, and
had neither body nor soule. Of this opinion was Simon Magus
7 Basilides and Menander. Basilides about the yeare of Christ
124. affyrmed that Symon of Cyrenye that bare the
Crosse, changed his apparell with Christ and was very
like to Christ, and suffered uppon the Galows, and that
Christ stoode bye and laughed the Jues to scorne, whoe
8 Carporrates Crucified one for an other. Carpocrates, Artemon, and
Theodotus affirmed that Christ was a meere man
begotten and borne of Joseph and Mary, and when he
dyed that his soule was receaved in to heaven and his
9 Valentinus body left in the earth. Valentinus in the yeare of Christ
10 Acephaly 1[illegible]. said that god that created the world, was the Authour of
death, and another that toke away death so did Martius. so did Eutiches, Dioscorus, & Acephaly.
Martius said that Christ brought his fleshe from heaven, and
that it went through Mary, as through a pype or Condite.
11 Martius he called Jesus the Saviour, and Christ to have bene
the dove that came uppon Christe in his baptisme, and upon
12 Cerdo the Apostles. Cerdo sayed that there were twoo gods,
the one Just, the ffather of Jesus Christ, not knowen
to the prophetts: and another the Creatour of all, and
the gever of Moses Lawe. And that the one was a just
god, and commanded to punishe eye for eye, tothe for tothe.
and the other a mercifull god in the gospell, whoe com=
manded that if a man did strike thee on the right cheeke
that thou shouldest turne the left. some say that he
85 made three principles, one visible, another invisible, and

13 Marcion the third the Devill. Marcion his disciple made some princi-
ples or substances unbegotten. The first a good one and
unknowen, the ffather of Christ: the other the Creator
of all, just, notwthstanding evill: the third, the matter
wheron he made all, wch was also evill: the workman:
whoe made of the fynest of the matter heaven, and
paradise, and made of a Cladd of the dregge, hell, and
the Soule of his owne substance, the fourth the Serpent
wch they preferr before the Creator. Niceph. 4. c. 28.
He said that ~~they~~ christ discended to delyver men from the
bondage of the Creator, but that he had a phantasticall
bodye, and seemed to suffer but did not. he said yt
when Christ went to hell, that he delyvered Caine,
the Sodomites and all the wicked, but not Abel, Enoch,
Noe, the patriarches nor the just, for they would not come
14 to hym fearing least that they shold be persecuted as they
Montanus weare whyles they lyved. Montanus about the yeare
~~14~~ of Christ 180. began to sett upp Antechristes kingdom,
Victor the pope affirming wth Victor the pope of Rome that Easter shold
not be kept the 14 day of the Moone after the Equinoctial
Quatuor as the Jues did, and called the Greekes heretiques
decimani whoe so observed it by the name of quatuor decimans:
he appoynted severall dayes to fast on, he said that
he was the holy goost, and the Montanistes or Cata-
phrigians or pepuzians, wrote that the holy goost was
in the Apostles, but the Comforter paracletus in them,
and that the holy goost did declare to them many moo
15 things then were in the Gospell, and better things of them
Helthesiates Artemon, Theodotus and Crassius said that Christ was man.
and not god. Helthesaites said that Christ was a Creature
and the holy goost his Sister, and in womens apparell

16 apparethe, and bothe to be of the lengthe of sixtethousand myles.
Sabellius Noetus and Sabellius said that they had three names, but
one only person. The ffather to have suffered, and then
17 called Christ and to have come on the Apostles and then
Hæmogines to have bene the holy goost. Hermogenes that Christs
18 Samosatenus body is reposed in the Sonne. Samosatenus maketh Christ
to be mere man of Mary, and the word to dwell in hym
as in a man, and to be called the Sonne of god, but not
Substanciall, nor personall, nor eternall, and the the Sonne
of god to have bene in Christ, as he was in the prophetts,
19 and the holy goost to be but in lyke maner a motion and
Maniches not god, neither the third person. The Maniches made
twoe principles, the one good, the other evell: the good
they call light, and a good tree: The evell, materiam
and Darknes. That Christ neither had bodye nor
soule, but a phantasy, and appeared lyke a man but
20 was none. Manes called hym self somtyme Christ,
Hierarchus somtyme the holy goost. Hierarchus about the yeare
of Christ 300 said that the ffather and Christe
21 weare lyke unto a Candell devided in to twoe partes
Areius burning out of one Lampe. Areius said that god
the ffather did create the Sonne before the worlds,
and he created hym not of his substance, but of an
other not subiect to anie senses, and that he tooke flesh
22 of the virgine, but had no soule, and that the holye
Dulians goost was a Creature. The Dulians said that
23 Macedonians Christ was a servant to his ffather. The Macedonians
that he was of the lyke substance, not of the same.
homoiusion, not homousion: And that the holy goost was
Marcellus & a Creature. Marcellus and Photinus deny the eternall
24 Photinus. 86 generation of Christ, and graunt only the nativitie of

Mary. And where Sabellians and Samosatenians, making
three names of one person, the worde and the holy ghost to
25 be but the operation of god. The Andeans and Antro-
Andeans 26 pomorphits defended that god had the lyke membres and
Epirtetus liniaments that man hath. Epirtetus saith that the word
is turned in to fleshe, bones, ribbes, and other partes, and
27 degendred from his owne nature. So did Apolinarius.
donatistes The Donatistes affirmed that though Christ were of
the same substance wth god, yet was the Sonne inferiour
28 to his ffather, and the holy ghost inferiour to Christ.
Monothelites The Monothelites said that there was but one will in
29 Agnoits Christ. The Agnoites, that Christ was ignorant
30 Anastasius of some things. Anastasius the Emperour commanded a
31 dimerites quaterinitie to be worshipped. The Dimerites said that
Christs body was coessentiall wth his divinitie,
32 whome the Eutichians and Monothelites did followe.
Apollinarists The Apollinarists and Dimerits affirmed that christs
bodye was coessentiall wth the divinitie, and the word
was ~~made fleshe~~ changed in to fleshe, bones, heares &c.
33 or brought his fleshe from heaven as Valentius and
Massalians Eutiches said. The Massalians said that there were
many gods, but they worshipped but one. The
Aetians, Aerians. and Trinionians said that there were
dyvers ~~and~~ substances, as of ~~the ffather~~ Gold, Silver,
and brasse. The ffather to have made the sonne,
and the Sonne to have made the holy ghost, moche
34 Nestorius like the Arians. Nestorius and Anastasius affirme
Augustine that Mary brought not forth god, but man, an
instrument of his divinitie. He separated the deitie

Proverb. 30. Some of the Hebrues suppose this Agur to be Salomon, in this
respect that he gathered these Sentences before in this boke
noted and after to the end. for so signifieth the Hebrue
ר·בגא word Agur. Ithiel may signifie god with me: and Uchal
l, god. ethi, wth me is so moche: as I shal prevaile. for, saith Salomon. Though
סא;חא I multiplied horsses, and many wyves against the
manifest commaundement of god. Deut. 17. 16. yet
I depending of the mercy of god, do repent from the
bottom of my hart. And therfore I say that I am sure more
brutishe than any man, submitting my self to the singuler
clemencye of god. But thus I translate the first verse.
The wordes of Agur the Sonne of Jache: The doctrine
whiche this man assuredly did utter to Ethiel: ~~and Uchal~~
yea to Ethiel and Uchal. thus sayth the text. This Agur
was a wyse man, and instructed Ethiel and Uchal, as
followeth. I marvaile not a litle saith Agur that you
twaine O Ithiel and Uchal demaund of me suche high and
waightie matters: for I am but a simple man and of
small understanding, neither am I wyse, neither have
proverb. 2. 3. 4 I knowleadge of the Angells, or of celestiall things.
Esa. 4. 12. Who hath ascended in to heaven, and descended? Who
psal. 104. 3. hath bene in heaven, that can tell us what is done there?
2. cor. 12. 2. Who hath gathered the wynd into his hand? Who hath
gathered the waters in his lappe? Who hath established
all the borders of the earth? What is his name, and
what is the name of his Sonne canst thou tell?
thou canst name no man, neither any mans Sonne, neither
any of his posteritie that can doe these things. Wherfore
this honour is to be gyven to god onlye. If thou knowest
any suche man, name hym, thou shalt never fynd
Esa. 40. 12. 13. any besyde Jehoua. This is well expounded by Esayas:
14. 15. What man is of Jehoua his councell, who hath helped
hym? truly no man. Read Esay diligently, and Job. 38.
4. Job. 26. 23. 4. If wisdom be the Sonne of god as
Eccles. 1. 4. 9. the Catholiques affirme, and as they coniecture out of the
Sonne of Sirach: and if wisdome be created, as the
Sonne of Sirach saith, and if wisdome be the devine nature
of Christ, and therfore god, then is the divine nature of
Christ a Creature. If he be a creature, then was he
created of some kinde of substance, if of the substance
of god, then is he created of hym self, for he is god.

a figure

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John a figure of man

John Birch

Dery

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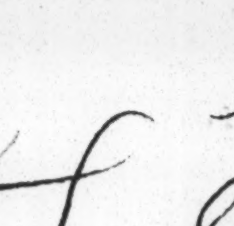

Joh

O vo John

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John

35 from the substance of his manhoode. Mary was not θεοτόκος
Monothelits. but Χριστοτόκος one voice in Christ and not twoo.
565.
·36.
Petrus Antio= Petrus Antiochinus said that the deitie of Christ
chinus. 485. suffered John

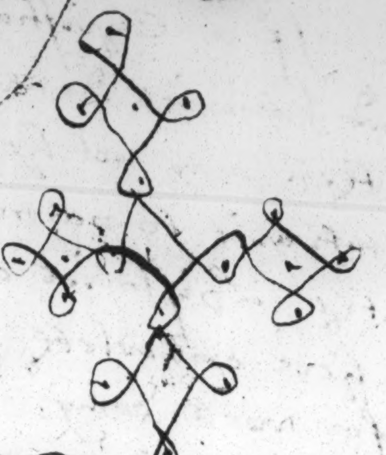
h

M John Harington hes Good

Audeno

John Haringten

my deare frend
I receued your letter and
am glad that you are well
[illegible]



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frend

Our

John John

88 our mastar is dead and gone

BRITISH MUSEUM

Whither vsurye be Lawfull among Christians, and what places be alleadged on bothe partits, and what vsurye is./ Inter. M. et. P.

Luke. 6. v. 35. M. The mightiest place in wordes, the strongest to perswade, and most vsually alleadged is in the .35. v. of the .6. chapter of Luke Lend sayth Christe loking for nothing againe. P. This text taketh away all ~~gaine~~ saue the principall to lender. M. It taketh away the principall with all, for saith Christe youe must loke for nothing againe. for god my ffather shall

Luke. 6. v. 27. ~~28~~ 29. repaye it. P. That is my meaning. M. Then must youe doe goode to them that hate youe, blesse them that curse youe, praye for them that persecute youe, praye for them that wrongfullye troble youe, turne bothe your cheekes to the smyter.

precepts of perfection: Lett thye cloke and coate be bothe taken from thee, neither aske thye goodes of hym that taketh them awaye. If theise wordes be taken as they sounde, then is he that robbeth

Nobedy in better case then he that is robbed, the thief then the true man, the Idle Roge then the Labourer, the quarreller then the quyet man, the Cursser then the blesser, the Barrater then the patient Christien. in fyne, the Papist. Turk or Jewe then Christs Congregation, whoe is persecuted with ffyer, sword and battaile. If a Christian magestrate shall not resist evell and iniuries done vnto hym, as the Anabaptistes babble, then may not he defend hym selfe or his contrey, which is contrarie to nature repugnant to reason, and against the Histories of the Olde Testament, but Christ here exhorteth all men to patience and to suffer for well doing, and rather than to offend, or to geve occasion to their enemye to speak evell of the gospell, to suffer iniurye, and to excell the Scrybes and Pharasies in iustice and rightuousnes. And therfore

Musculus vppon Math. 5. Musculus sayth that theise sentences are hiperbolicall, to declare that we shall not recompence evell for evell, as

the Pharasies did, but evell wth good, it semeth that Christ
assigneth suche a common wealthe, as Tullye doth an
Orator, or suche a Common wealthe as Xenophon discry=
beth, and Sr Thomas More in his Vtopia, notwthstanding
this perfection is begon here in Earth in hope, and shalle
be accomplysshed in the next lyfe, wheare we shalle
knowe as we are knowen, and shalle see god face to face.

Chris. vppon Math. 5. in cathe
Chrisostome denyeth that these phrases are hiperbolicall,
to terrifie men, but to suffer wrong as Moses when he
was stoned, when Micheas was revyled and David
persecuted of Saul. Lett vs consyder what it is to
lend lokinge for nothinge agayne. P. It is to lend yor
money without hope of any gayne. M. Nay it is to
requear neither gayne nor principalle. Yf you lend
and never requeare it agayne, it is no lending as
Hent. vppon Luke. 6
Hentenius noteth, but a meare guift, so that it maketh
~~nothinge~~ nothinge against vsurye: it appeareth that there
were many in the tyme of Christ, that feared to
lend any thing to the poore fearing that they shold
not have it agayne; feare not that saith Christ, for
God my ffather promyseth to recompence it, for in the
34. vearse before, Christ saith. Sinners lend in hope
that they maye receaue the lyke againe. So that this
text maketh nothing for vsurye, but to helpe the
poore wthout hope of any worldly recompence at the
poore mans hand, and so Beza, Bucer, Erasmus, Calvyn,
Brentius and Bullinger expound this place. In this
place Christ willeth his disciples to be lyberalle
to sustayne the necessities of the poore, to relieve
them, to succour theyre pennurie, theare wyfes and
Children, and to do as they wold be done vnto, &
to measure to others as they wold be measured vnto.
This ~~commanded that~~ Moses, this David, this Salo=
mon, this Christe, neither speaketh he heare of
89 vsurye, but of charitie and Almouse, wch we ought

to bestowe upon the poore and needye, and supplye theire penurye with our plentie, without respect of anye recompence, 2. Cor. 8. 6. 7. 14. An other place is alleadged out of Exody. where god saith. Thou shalt not lend money to my poore people whiche is with thee, neither shalt thou be to them as an exactor, nor lay usury upon them. This vearse doth not condemne usury, but as Christ did in the. 6. of Luke, telleth the office and dutie of the riche toward the poore, how that the substanciall riche men shold lend unto theire poore neighbours without any exaction of gaine and lucre, even for charities sake. And the vearse following proveth this sence, neither doth this place improve usury, among them that are not poore and needye, but it willeth us to have compassion on them, and to be mercifull as the Lord is. Exody. 22. v. 27.

Exody. 22. v. 25.
כנשה.
A Tiranne
κατεπειγων,
nor bite hym,
ergo if I do not
byte hym nor
oppresse hym,
but profitt hym
I may lend to
usurye

Exo. 25. v. 26.

The lyke worke of charitie is declared towards the poore and needye in the. 35. and 36. v. of the. 25. chap. of Leviticus, where god commaundeth that they shall not take usury of any that is poore, whether he be Jewe, Turke or Straunger. P. I have an infallable place out of the. 19. and. 20. vearse of the. 23. of Deut. Thou shalt not hurt thy brother by usury of money, or by usury of corne, nor by usury of any thing that he may be hurt with all. Unto a stranger thou mayst lend upon usury, but not to thy brother.

M. By this translation of the twoe greatest bybles, they say not as the byble printed at Geneva. Thou shalt not give to usury: but thou shalt not hurt thy brother by usury of money, or by usury of corne, or by usury of any other thinge, ergo yf thou doste not hurt thie brother it is no usury, or rather thou maist gaine and take usurye. Ys it synne to help or to hurt: yf it be synne to hurt, it is no synne to helppe. Am I not holpen if I lack a peece of money (is it hurtfull) to come to hym that hath it, and say, lend me an 100li for thies twelve monethes, and ye shall have 10li for the loane, and I knowe wheare and how to gayne. 20li by it presentlye; yf you doe it not, you are an occasion of myne undoing, my wyfe and tenne children must sterve or begg for lack,

I pray you doe as you wold be done ~~unto~~, I wold doe it to you if
youre necessitie were suche: Consyder my case, respect my paine,
have compassion on my wyf and Children, remember the voyce
of nature, and the wordes of Christ. Do as thou woldest be
done unto. Yf it be lawfull to take usury of corne, as no man doth
denye, and of my wooll, Lambe, Kyne, Oyle, and suche lyke,
Whye not as well of money? If I ~~[illegible]~~ Lend you eight
busshells of wheat for one whole yeare, is it usury to paye
myne, what if theme be not so deare as the myne weare, when
you dyd borowe them, is it usury to lyve by the losse. / If I
departe out of this lyf, and desyre you to take myne onlye
Sonne, and an 100li wth hym, and to give hym yearly till he
be .20. yeare olde, tenne poundes, and then to delyver hym the
principall? is this usurye? If it be, my Sonne shold sterve
before that tyme: For lett it be that my Sonne is half a yeare
olde, when I departe out of this lyf, and for twentie yeares,
he shold have tenne yeare allowed hym .10li. to fynde hym wthall
oute of the principall, and to reape none other gayne, his
100li. shold be spent ere he weare tenne yeares olde, and then
he might goe a begging, weare this charitie, were this to
doe as thou woldest be done unto; is this the measure wch lyke
measure? is it the will of god that my Sonne shold goe a begging
or steale, are not the goodes of the worlde, to serve to the mainte=
nance of the bodye (if they be) are they not to be used for ayde
and succoure of the poore. It is a great perfection to lend to
thy poore brother without usurye, as Christ and Moses
commaunde: but what a perfection is it for me having an
hundreth poundes stock in the whole worlde, to lend to a draper
or goldsmithe, or merchaunt, or gentleman, that is worthe
thousandes for nothing, and I to goe a begging, and he to
~~and~~ make me and others to paye moche more then he paide,
is it not aswell usury in hym to sell his wares for more
then the principall, as for me to lend my money for more
then the principall, And here they cleave to Aristotle. not
moche wyser in this matter then Hary Sadler, whoe saithe
90 because that money can not bring forthe money, therefore it is

Leuit. 25. v. 25.
6. 27.

against nature, and therfore unlawfull, So I maye say that
oyle, cannot bring forth oyle, and notwithstanding our Mer=
chants gaine in selling their oyle above the principall, we
may not follow in this matter, what the Greeke worde
signifieth, but what the Hebrew word signifieth, for there
is the truthe to be had: Let us omitte translations, and
translate this text wherein consisteth the whole controversye
worde by worde out of the Hebrewe. / Thou shalt not byte
thye brother with the byting of money, with the byting of vitailes:
With the byting of any thing that he may be bitten with all:
thou shalt not byte a stranger. In theise wordes god commaundeth
the Israelites to be bountifull one to another that they maye
be blessed of the Lorde, and the Jebusites, Hevites, Chanane
Pharasies, Hettes, Amorites and Gergesites cursed, and
therfore lawfull for the Israelites to byte them, to oppresse
them with usurye, to vexe them by all meanes, to invade, to
distroye, to spoyle, to kill, to lead them away captyves, &
to robb them as licence was gyven them to robb the Egipti=
anes, whether is heare Marbith or Tarbith תרבית
ומרבית: but Nesher נשך which is a byting, as who
say, thou mayst lend thi money for gayne, so that thou
byte hym not, so that thou eat hym not out of his house
and harborough, ergo yf I do profitt my neighbour I doe
not byte hym but ayde hym. L. Nehemyas. reproveth
the princes and magistrates, and other Jewes, because that
they made the others that had nede of money to Mortgage
their landes, and to take money at interest, in so moche that
their bretheren weare oppressed and bitten with usurye
M. This place of Nehimias doth interpret the meaning
of all other places, which seme to abholishe and extinguishe
all usury. for Nehemias speaketh of oppression and lending
his bretheren and not of a reasonable usury. he willed
them all to delyver upp the landes, vyneyardes, olyves &
howses which weare Mortgaged, notwithstanding he allowed
a reasonable usury requyring them to remytt the hundred
parte of the interest, yf they remitted the hundred parte of

voces
תרבית
מרבית
הנשך
נשך.
Deut. 23.
v. 19. 20.

deut. 7. v. 1.
2: 3: 4.

Munster upon
this place.

Nehe. 5. v. 8.
9. 10

97

the usury of money, wyne, oyle and corne, yf it had not bene
lawfull, he would not have willed them to have remitted
some parte, but he would have sayd. Thus saith the lorde,
ye shall remitt all, ye shall take no usury; it is against
gods word, ye shall neither take the hundred parte of that
that was bargained ~~for~~ and promysed, nor ye shall exact
one penye. Wherefore Nehemias words may be a warrand
for us, that we may lend our money for gayne, so that
we be not occasion of his hynderance but of his gayne.

psalme .15. v. 5.

P. Peruse the place of the .15. psalme. verse .5. David
promyseth to hym that geveth not his money to usurye.
eternall felicitie. ergo he that will lyve with god eternally,
must committ no usury. David telleth the cause in the .15.
psalme, whye the Israelites were so sore plagued with the
barbarous people, forreyn nations, and among all as I
made mention before, he imputeth their myseries, their
calamyties and captivities to the lending of their money
upon usury. M. That last verse of the psalme is
against them only, which either gave money to the Judge to
byte and pinche his brother, or to false witnesses, or to
those that receaved the said money, as Judges and false
witnesses doe. The sence is thus. O thou Israelite
take hede that thou gyvest not thie money to any Judge,
or magistrate for the entent that thou wouldest hurt or
byte thie brother, thou mayst not corrupt hym with
guifts, neither may he receave any, neither saith the
psalme, thou shalt not lend money to usury, but
thou shalt not gyve thie money to byte thie brother
כוזזבבבשך as Ionathon bineshet who hath not
gyven his money to bytinge, read David, peruse the
text, consyder the sence, peruse Munster and Flaminius,
and you shall be compelled to interpretat this place as I
doe, and that this place is understanded of the envious
client that geveth money, and of the corrupt Judge that
receaveth, and of the covetous Counsailour or Sergeant that
91 are lead with rewardes to defend wrong causes, the whole

fift verse proveth, where it sayeth, that neither the gever of
his money to byte another, neither he that receaveth that wroon
shall dwell in Jerusalem in the holye mount Syon. so is Syon
Exody. 15. v. 13. 17. Exodus. 15. v. 13. 17. So Theodoret and flaminius expound it,
unlesse that you understand it Anagogically for heaven, as
Basill, Eusebius and Cesar doe, yf I geve my Counsailour, or
to a corrupt Judge, a horsse worth 10li / or 10li in money
to byte, to pinche, to oppresse, to wring, to molest, and to
dampnifie my brother wth all, am I worthie to come to
Jerusalem to the mount and house of god, wch is now the
Churche and faithfull congregation, yf we thus oppresse
our poore neibour wth feeding Lawiers, Somners,
Advocates, Attorneies, untoward Barresters wth corrupt
Judges Counsailours and Seariantes against the poore
and innocent. Let us loke for suche desolation of our
Contry, suche spoile of our enemyes, suche desperation of
our Congregation, and suche miseries as the Jewes suffer
for the like oppression. And surelye this is Davids mynd
the note in the margint of the Geneva Bible hathe
theise wordes, Thou shalt not geve thi money to
Psal. 15. v. 5 usurye, that is to saye, To hurt thy brother, then may
we take usurye, yf we hurt not our bretheren, but help
them, not hynder them but ayde them. Moreover that pla
is to be understand of suche usurye, wch shold not be take
of them wch loost all by evell fortune, and of suche a
are extreame poore, and the text hath Heshet [illegible]
that a man ought not to byte his brother, not to oppresse
hym by to muche gaine, not to exacte more then he gayne
not to impoverishe hym. Otherwise yf bothe gaine, and
the common wealthe not dampnified, neither Charitie
broken, nor the neighbour molested, nor the conscience
wch meaneth to pay what may his owne wounded, surely
god is not offended, will he be offended wth that man that
dothe good, wth hym that releaveth the necessitie of them
that hath neede, that wth the holly prophets used, who
did nothing without the inspiration of the holy goost, and

John Brock

the·4· of the kings
4·6·v·1·2·3·

knowe the will of god, that may we doe: but one of the prophetts even he
Obadias by name, whoe was inspyred and knewe the will of god, toke
money at interest, ergo we may doe the lyke. P. I deny the minor

4·kings·4·
v·1·2·3·4·5·

otherwise called the assumption. M. The mynor is proved in
the ·4· chapter of the ·4· booke of kings, vearse·1·2·3·4·5·/
wheare the widowe of Obadias, Obadias being deade, did complaine
to Eliseus, that the Creaditour or Usurer, was come to have away
her twoe Sonnes for the debt, in this place is Honosh הנשה

Hier·15·v·10·
Esay·24·v·2·
15·v·11·

wth Chuny. and Esra wth pagine do call hym usurer, Qui acci-
pit vel dat substantiam ad usuram. The same hebrewe word
is in Hierimy·15·v·10· In Esay·24·v·2·50·v·11· P. yf
Obadias did gyve usury, to whome gave he usury./ M. To
king Joram of whome he borowed money, and paid usury for

Lira uppon
this place./
Pellicane upō
this place./

it. And in dede this Joram, Sonne to king Acab requyred
the debte wth the interest of the widowe, whoe complayned
to Eliseus for aide, by whose meanes she had so moche oyle
as paid Joram, and sustained her, and her children, more-
over the text saith that Obadias feared god, if he feared
god, he wold not have committed usury, yf it had bene
unlawfull and forbidden by god whome he feared./ P.
what answeare you to the ·28· of the proverbs, to the

prober·28·
Ezechiel·18·22·

·18· and·22· of Ezechiell, wch places detest usury./
M. As I did before, yf thou hurt thie neighbour, it is
unlawfull; if thou profitt thie neighbour it can not be evell
unlesse it be evell to do thie neighbour good./ P. Christ hys
example in the casting downe the Tables of the money chaungers
whoe practised usury, declareth that usury is most unlawfull

math·21·v·12·

Mat·21·v·12· M. We read that Christ cast downe
their Tables, because they made his house a denne of
Thieves, and because it was a place dedicated to the service
of god, and not to buyers and sellers, neither doth he reprove
usurye more then buying and selling, wch are lawfull, and
notwthstanding they Committed usurye, insomoche that theise
exchaungers did lend money uppon Gages, as uppon Cloke
wyne, and suche lyke things. And Christ seemeth to com-
mend usury, wheare he that hidd his talent was reproved
because he did not committ his talent to the Banckers and

Math·25·v·27·

to have gayned by it. Math·25·v·27·/ Thus moche ante

Justinian de vsuris
in codice
Bucer vppon the
psal. 15. v. 5.

of the scriptures. Now lett vs see what positive Lawes did appoint. Justinianus a Christian Emperour ordayned a Lawe wch is in the Codes, that noble men shold pay 4^{li} in the hundred, Marchants 8^{li} in the hundred, Marchaunt adventurers if their shipps returned safe home. 12 pounds, others. 6. pounds. 12 pounds in the 100^{li}, was vsuall among the Romaines, as ye may read in Cicero called Centessima vsura, Civill contracts apperteine to the preservation of the Common wealth, Religion to the tranquilitie of Conscience, the former is to be ordered by the discreat Lawes of godly Magistrates, who have authoritie to make Civill ordinaunces, god and Christ Commaund that we shold Lend, without ~~either~~ respect either of gaine or of the principall, wch is ment that we shold doe to the poore, but not to the riche and them that are able, or that can gayne by the money, we are commaunded to lend to our poore brethren, and give them that lack of our aboundance: shall we not doe the lyke to them that are as substanciall and riche as we are, is not vsury a contract, is not every contract Lawfull, it hurteth neither partie, but helpeth bothe; doth not he soe yt Lendeth to me 20^{li} wherewth I gaine. 5^{li} declaro. yf a man may take a pledge of his poore neighbour, as is specified. Deut. 24. v. 22. 23. Why may not he take a pledge for his assurance of a riche man. It is in Ezechiell that neither Neshec, nor Marbith nor tarbith, I meane yt vsury that byteth, or that exceadeth measure, wch is ment by tarbith and Marbith, is Lawfull, for so doth Ezechiel interpreat it by the word of oppression. Ezechiel. 18. v. 17. 18. ergo if we doe not oppresse our neighbour, it is no vsury, if we do not hurt hym, it is not dampnable, if we do not exact wthout measure, so that he is no loser, it is not vituperable. Whither is it greater vsury for to lett. 10^{s} for a yeare to vsurye for. 12^{s} then to lett an acre of Marshe Land, as manye doe, for 10^{s} by the yeare, and the ffarmour of this land for example, solde this. 1570. the hay of it for. 5^{s} and the same acre perhapps will sustayne. 3. Ewes in the winter tyme,

Neshec of nashac,
is to byte as a Serpent
doth: yf a serpent shall
byte a man. Numbers.
21. 9. wyne byteth
lyke a Serpent. prov.
23. 31. It is to vndoe,
and to robb. Habacuc.
2. 7. the prophets
byte with their teeth.
micheas. 3. 7

BRITISH MUSEUM

I speake wth the moste, and 16. pence a Ewe, that is 4. shillinge
so that the ffarmour losseth . 12. pence, besydes scotts and 99
keping of the Ewes, and hedging, and rent of the grounde,
wch is above 12. pence more, this I speake of good experience:
wch is now the greater vsurer, the letter of the money or of the
Land, if vsurye be aswell of all other things as it is of Money
as Moses teacheth. Levit. 25. Deut. 23. then all contracts,
bargaines, buyeng, selling, Chaunging and other covenants are
frustrate. P. Money can not bring forth money, but all
other things bring forth naturally, as Corne bringeth forth
Corne, Ewes Lambs, Kyne Calves, Mares Coltes, and
Goats kidds, money cannot so doe, and therfore against
nature, as Aristotle noteth: M. Can Corne bring forth
Corne, if it be not sowen, no more can Money bring forthe
Money, or gayne, vnlesse it be bestowed. There Christ
was angrie wth hym that had but one Talent, whoe would
not putt it oute for gaine. Can an Oxe, weather, or
horsse, bring forth Oxe, weather, or horsse, and not wth=
standing men vse to let them out for gayne, and Count
it not vsury, but by Moses, it is as moche vsurye as
money. Moyses ~~th~~ speaketh of vndoing of a mans neighbors,
of an vnreasonable gayne, and not of a reasonable. Mither
can Oyle bring forth Oyle, and it is forbidden to be
given to vsury, and all other things. The Clothier
selleth his Cloth for 12li. that standeth hym in .10li. doth
he not commit vsurye. P. No, for it is his trade and
also his ffamylye
stynance whereon he doth lyve, .10li.
M. The Merchant selleth a Tonne of wyne for
that standeth hym in eight pounds, doth he not take above
the principalls. The Gold Smyth, Grocer, and suche
other, sell their ware for a twelve monethes dearer by
12. pence in every pounde then he wold doe for readye
money, is it not vsury, if it be, then is it vsury to doe
good, to helpe my poore Brother, to sustaine his ffamilie,
to keepe his Creditt, to pay every man his owne, for in
a yeares space, he may dyverslye gaine, and do hym self
93 profitt. If I purchase . 5li. Land, after 20. yeares

purchast for an hundred poundes. Iff I lett out my land above
5.li by the yeare, I offend agaynst all theise Lawes of Moses, and
Ezechiel. 18. I commyt usury, I take above the principall. /
Iff I lett out my land above that that it was 200. yeares
agone, it is usury. Iff a Churche shall lett out tythes, or
Cathedrall Churches, or Deanes, or Bisshopps, their ffarmes
above the usuall rente, they are usurers. Yff the ffarme be
20.li yearlye, and either raise they the rent to .30.li or take
an hundred poundes for the ffyne, whether is it usurye or
not, whether do they offend, whether receave they above
the principall, which was but twentie poundes, more then
others were wont to gyve. Iff a Noble Man or worshipfull
man, enhaunce and ~~receave~~ increase ~~above his~~ the accustomed rentt
is he not an usurer, and by this meanes there is no man
cleare, for all men either Lett or take, Lend or borrowe,
pay, ~~and~~ or receave. P. But I restraine all theise Lawes
to money onlye. M. Whether is it usury, if you lend
me an 100.li and bynde my land to pay you yearlye so long
as I have it, ten poundes or more money yearly, or if I
have a Lease or pawne for the same, do not I gyve
above the principall: But yf this be usury, what is
untouched, what is cleare, what is inexcusable, what is not
culpable, there is the proverb, Volenti non fit iniuria. Iff
I be willing to receave, I meane not to receave it, to
dampnifie my self. P. Necessitie perhapps compelleth
you. M. Iff necessitie, then it is for my profitt, or elles
I must have bene layd in pryson, and if it be an evell,
the lesser evell is to be preferred before the greatter,
Where you have usury forbidden, as I have partly noted
before in Moses and Ezechiel, the Septuaginta translate,
Marbith and Tarbith מרבית ותרבית. πλῆθος, and
πλεονα~~σμος~~σμον, which is to saye more then iustice, equitie, cons-
cience, or Charitie requyreth, for πλεονασμος. is more
then enoughe, if a man then followe iustice, whiche is to
doe every man right, to gratifie his ffriend, to recompence
his good will, that lendeth hym money, to doe hym
pleasure, to encreace his stock, to mayntaine his estate,
is it against Conscience, is it against Justice, against reason,

and against Charitie. P. But you will twart tomoche.
M. Then the Magistrates must appoint an indifferencie,
to whome it doth belong, to see that no man do wrong to others,
that no man oppresse others, for as Phisick and Lawe are
lawfull and good, and notwithstanding we must come to Galen and
Hipocrates, to Justinian and others, to know how farr we may pro=
ceade in bothe, even so in all bargaines in usurye, in selling, and
buyeng, how farr and after what sorte we may use them, we
must referr it to the wisdome of the Magistrates, and to theire
discreest: whoe have authoritie over our bodies, and moche more
over our goods and bargaines, if then that there come more comodities
to the partie of the use of money being abroade, then if it shold
be layne upp in our cofers, or if by the former meanes a man
multiplye his substance, Sine ullius iniuria, which doing iniurye to
no man, they may the Magestrates according to gods word appoint,
a measure in all things: If I lend my money withoute gaine, whie
doth not my creaditour, I meane he that occupieth my moneye,
gayne by my money, whie doth he not sell his wares withoute
Lucre. Doth not my money make hym riche, doth it not cause
hym to satisfie his creaditours, to pay his debts, and augmen=
teth his creadit. Moses doth not forbid that usurye, which profiteth,
and hurteth neither partie: but oppression, fraude, deceite,
and extreamytie, to spoile his neighbour, to circumvent hym, and
to expressive usurye, to make hym sell howse, land, and as
Obadias wif was lyke to doe, to sell her twoo Children to
King Joram if Elizeus had not provyded for her, if he had
not found meanes to pay her Creaditours, and Paul. 1. cor.
6. v. 8. willeth all men to avoide iniurye, to beware that
we sholde not dampnifie our bretheren: then if it be an
evell thing to dampnifie our bretheren, it is a good thing to
gratifie and profitt our bretheren. Paul reproveth the
same fraude and supplanting of a mans brother by cove=
tousnes and bargaining. i. Thess. 4. v. 6. P. I have a
place out of the .22. vearse of the 23 Chapter of
Ezechiel, wheare usury is ioyned with rewards, which are
geven for the sheading of bloode, and with extorcion, ergo
it is of the same nature with them, or elles it shold not
have bene mentioned there with suche synnes. M.

1. Thess. 4.
vearse. 6.

Ezechiel. 22.
verse. 23.

Thus it is out of the Hebrue. They haue taken rewardes in the fore sheadding of bloud, Vsury and excesse hast thou taken, thou hast oppressed thy neighboure with iniurie. This verse is an exposition of all the other places, for here he speaketh of oppression of his brother, either by rewardes to damnifie, or by lending of money for the hurt of his brother. Where you haue mention of Vsury in the Scriptures, the intent is, that you doe not damnifie your brother, neither impouerishe hym, but to aide hym wth the same of your money, yf Vsury be commended in all other thinges, and whye not in money. That grounde that bringeth thirtie folde, three score folde, and an hundred folde, more then it receaveth, is commended of Christe. Mark. 4. v. 8. it is reason as Hesiock and Seneca say, that he sholde be thankfull to whome you lend your money, and to restore it if it be possible wth vsurye and gayne, ys he thankfull that only restoreth the principall, is the vse of the money nothing worth. If I shall lend my money, and requyre nothing but the principall, and perhapps lose that also: I shall norishe Idle Roage, and hym that is neither profitable to hym selfe nor others, whether is the more beneficiall, he that lendeth, or he that restoreth but myne owne. Could I haue gayned nothing my selfe, shall I lend to others and damnifie my selfe, must I not provyde for my selfe and ffamylye, is he Covetous that lendeth or boroweth, he is Lyberall that putteth his owne in venture, yf I lend without respect of gayne, whye shall not my Creaditor sell his wares, or lend my money to others that haue more neede then he without gayne. Yf that ye make a Lawe against Vsurers, whye make ye not a Lawe as well against the Covetous person, against suche as sell their wares doble that it stoode them in, where the Vsurer taketh in the hundred. 10^{li}. they will haue xxx. or xl^{li}. notwithstanding every Vsurer is not Covetous, for widowes and Orphantes desyre but to susteine their necessitie of that patrimonie that is left them. Ame I Covetouse to make 10. in the hundred, where my Creditor maketh 20. Is it synne to doe another man good, is it against nature to helpe my self to serve my necessitie, to provyde for my ffamilie, may I not gayne wth my money honestly, and to hurt no man. Is it prohibited that another shall not gaine for me, if either I can not, or have not the skill that he hath: ffactors are appointed for attorneis, for all uses, and shall that be denyed in employing of money, that is graunted in all other things. In usury it falleth out as in all other things, Charitie must rule, & mans Conscience, must direct the circumstances observed, the gaine or losse of the Creaditor must be considered. And imprint this Rule alwaies in their mynde, lett it be their guide, lett it be prora et puppis and thou canst not offend, for it is the voice of Nature confirmed by Christe, approved by every man, it is the Lawe of equitie, it is as good for one as for another, it respecteth neither person, nor state, nor degree, neither perticularitie but generally saith. Doe as thou woldest be done unto, as you measure to others, the same shal be measured to you. P. Salomon utterly condempneth usury, proverb. 28. v. 8. Salomon as the other did before us, proveth by tyme one another, wch to muche gaine, oppression of others, extortion, Robbery, and uniust gayne. though this extortion might some to satisfie, the most parte say that this place proveth that an usurer gathereth for some lyberall man that shall enioy his goods, and bestowe them on the poore and needye. But wee see the contrary, according to the proverb, evell gotten, evell spent, that suche men as geat their goods by fraude and other deceaytfull meanes, doe spend them unthriftely. Neither doth the third heire commonly enioy evell gotten goods. Examples wee have in dayly practise, it is more apparant that Salomon doth commend usury, for he saith

95 He that encreaseth his money by usury, he shal gather them

for the poore, it seemeth that vsury is taken here in good parte, because that the riche man gathereth it for the poore./ Salomon saith not that he ~~enriched~~ encreaseth his ~~riches~~ money by vsurye, but he encreaseth his ryches or substance by vsurye, so that vsury by Salomon is not onlye of money. I may encrease my substance wth lending corne, and for every seame requyre ten bushells. And for every 20. sheepe 25./ for every acre of pasture this yeare, the next yeare an acre and halfe, for 20. kyne 21. the lyke of all other thinges./ Neither doth Salomon here condempne vsurye, but rather commendeth it, yf yow expound places and circumstances./ P. Let vs now see what the schoole men saye, and the barbarous Herolt in his 114. sermon printed at Norimberg, preached in the yeare of Christ 1494. that if a man lend any thing what soever it be, for that intent to receave any thing agayne, it is a manifest vsurer. M. Then if I lend yow my horsse nowe worth ten pound to receave this tyme twelve moneth 12li. I am an vsurer. P. That yow are. M. Then make yow all covenants, and contracts for gayne vsurye./ P. Secondly the said Herolt preached, that if yow lend any thing wthout any contract, and receave any thing above the principall, it is vsurye, and he is bound to restore it, and he allegeth Christ for hym out of ~~of~~ the 6. of Luke, where he commaundeth that we shold lend looking for nothing agayne. M. If I shold lend looking for nothing agayne, or to every one that is poore, or that wolde borrowe, if I weare as riche as Crœsus. I shold be as poore as Irus or Job wthin one yeare and lesse, but I have discussed afore. P. Thirdlye this holy ffather preached it, if a man lend his money or any other thing wthout condicion for a yeare, and when the creaditor will offer hym nothing for the loane, if he take away his money, it is vsurye./ M. Ergo yow will have me to lose my money, if yow wold not have me to requyre it agayne. Theise Barbarous doctors understand nothing but barbarous and grosse Latine, are not to be creadited, because that they neither could reade, and moche lesse understand the scriptures assigned by the holye ghoste to be written in letters in the Hebrue tongue, wherefore as I said before in expounding the 22. of Exodus. Thou shalt not as an exactor lend thy money, neither take Usury of thy poore brother. Ergo if he be not poore I may receave usury, for the Hebrue word noshec כשה. is he that exacteth and oppresseth, that afflicteth his poore brother: So that to take usurye of the riche or of hym that gayneth by it, is neither contrary to Charitie, neither reason, neither to Moses, neither to the Lawe of the Gospell. The same is the meaning of the 25. of Leuit. where he saith. That if thy brother or straunger, or free denison come to povertye, that thou shalt not take Usury of them. So that the respect is to be had to the povertie of the man, the place is manifest, Moses declareth playnly of whome we shold requyre none usury. P. The said auncient Doctour preached, that if you sell yor wares dearer for the prolonging of a daye of payment, it is usurye. The said John Herolt calleth hym an usurer, that byeth for readye money, and by and bye selleth it for a day dearer then he bought it, either to hym that he bought it of, or to another. 6. the said ~~puisshement~~ puisaunt prelat thought that if I bye Corne growing uppon the grounde, better cheape then it is worth after the harvest, that I am an usurer. /

M. How can it be usurye when I can not tell whether it shall be more worthe or lesse. If it be more worthe, why shall not he of whome I bought it, restore to me the overplus, if lesse worth, you will have me to restore it. /

P. The said pretious Busshoppe defended it, if either man, or Cittie for the cost of their money, have in Gage, Londs or howses, and take one penny above the principall that it is usury. This Fryer Dominik calleth it usury, if I lend olde Corne and take new because the new is better. / The said Master provincial termeth ~~hym~~ an usurer to be worsse then a thief, worsse then Judas, worsse then the Devill, and that an Asse caried an usurer to be buried under the Gallows. Behold, the Asse knew as well as this great doctour, where this usurer shold be buried, even under the Gallows. he tolde also that there was another buried in hell with all his heires. M. Doe you think that there are any Harrowes in hell or any Burialls.

Caluyne uppon Psal. 15. verse. 5.

God did not without cause forbid usury, alleaging this reason, If thie brother be poore do not oppresse or molest hym, with usurye, on whome thou sholdest rather have mercy, wee se the end of the Lawe is, that the poore shold not be cruellye oppressed. Though this was a pollitique Lawe among the Jues, yet was this equytie commune to all nations and ages and tymes, that we shold not devoure myserable and poore men.

Whereuppon it followeth that gayne is not comprehended under unlawfull usury, which thing he dothe without iniurye to any man, that lendeth his money. Neshec. which David useth, hath the name of byting: And therfore declareth what usury is condemned, in asmuche as it draweth with it ~~[illegible]~~ to steale and robb.

Ezechiel semeth to condemne all maner of gayne, but there is no doubt but that he respecteth the uniust and captious practises to gayne, wherewith the riche did byte the needye people. This is the somme of the matter: So that it be engraven in our harts, that Christ prescribeth a rule of equitie quod quisque sibi fieri vult, ~~ut proximus faciat~~ id faciat alteri

Lana לוה, is to borow: for he that boroweth bindeth him self by promise, and is become as a seruant to him of whome he boroweth. Deut. 28. v. 2, 44. Thou shalt lend vnto many people, but none shall lend vnto the. The Jewes did never lend unto anye forraine Nation without gaine, and yet it is accompted here in this Chapter for a blessing. proverbs. 22. v. 7. he that boroweth is become as a servant, and in Esay. 24. v. 2 mention is made, of the borower and lender, neither of them shall be better then other in the daye of Judgement. in psal. 37. v. ~~17~~ 26. The righteous lendeth. and in psal. 37. v. 22. The wicked borowe and repay not, proverb. 29. v. 17. psal. 7. v. 2. 6. Nehe. 5. v. 4. we borowed money for the kings tribute, and that they payd interest it is evident of the. 7. and. 11. verses following. Exod. 22. v. 25. If thow lendest money to my poore people, be not as an exactor etc. : Neshe. as followeth. /

Nasha. is to exact strangely. I played not the usurers wth them, nor they with me. Iere. 15. v. 10. All that have taken money upon usury, S John and weare in debt, fled to David. 1. Samu. 22. v. 2. and Es[illegible]4. v. 2. As the lender, so is the borower. there is also l[illegible] the same verse as before. / Noshe is he that taketh substance to paye usury, so is it in. 2. kings 4 7. Noshe the Creditour or usurer commeth to take. Nehemias. 5 7. Noshim every one of [illegible] take usury of his brother. And Laue is also in Nehemias [illegible] v. 4. as before, and in. 10. verse, Noshim, we lent them money and Corne, whereof bothe is before, / in them it is to lend without gayne, and in the plas 11. verse, pardon them the hundred part of that that ye requyre for usurye. Esay. 50. v. 1. to whiche of my Creditours solde Jehova did I sell it, is Minoshim. Deut. 15. v. 1. in the yeare of Remission, that wch thow hast lent, thow shalt not exact of thy brother, but of a Straunger thow shalt exact. psal. 89. v. 23 he shall not be as an extortoner or usurer to take away his goodes. [illegible] [illegible] Esay. 3. v. 12. usurers rule over them. pro. 22. v. 25. they that become sureties for debts. Mashaoth. / Tarbith and Marbith of rama. is when a man taketh for one measure an overplus more, Joyned wt Neshe. Levit. 25. v. 26. 27. and lykewise. prover. 28. and lykewise Ezechiel. 18. v. 8. 13. Deut. 23. v. 19. Thow shalt not byte thie ~~brother~~ brother, by the byting of money, byting of Corne, or by the byting of any thing, wherewith he might or may be bitten. /

Gaine, or usury is of twoe sortes, the one Laudable, for it profiteth bothe the lender and borower, neither is the Common wealth impaired, and they that use it on this wise, follow the voice of Nature, the Rule of Christ: Doe as thow wouldest be done unto. And it is a thankfull thing, to recompence hym, by whome thow dost profitt, and to follow the example of good grounde that rendreth more seede, fruite, and profitt then it receaveth. The other gaine or usurye, is detestable. it pincheth, it byteth, it wringeth, it presseth, it oppresseth, it exacteth lyke a 97 Tyrant, it molesteth, it Cutteth. //

Burer uppon the 15 Psalme.

John

John for for

Sara witty

Sarg

The man is Blest that hath a chest and mony to put therein

Ann Smith went to Bath and was very wet

If he It lose and you It find Restore it again

A good man and a bad is hard to see Woord

A a b c d e f g h i k l m n o p q r s t

John Harrington

John Hau

John

a good man

London Warwik

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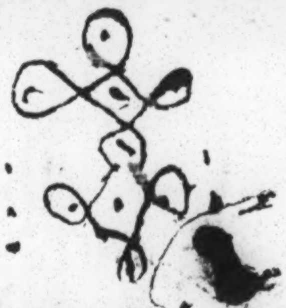
J



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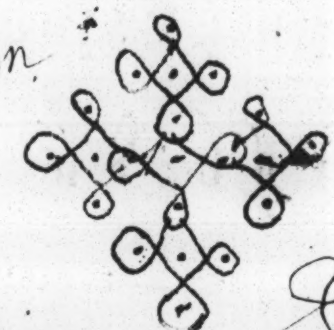

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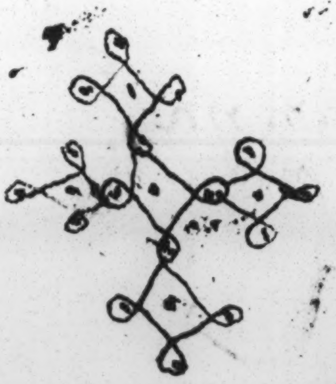

John Hari

All these were

John Harin

John
Harington

A B F G H I K L

N M n o p Q R S ſ U W X Y

A b c d i f g h i k l m n o p q r s ſ t u w x y z &

z L Z formon

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L

ſorow

Brids diath

ſ his

A good man and a bad is

So[illegible]

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Of the Sabbothe ./

The Trinitie gave good luck to the seventh day, and prospered it :/
ffor asmuche as he ceased from all his workes, whiche he had
created and made . thus farr the text ./

The Literall sense, wch is only the truthe, is to be moste esteamed,
because that it is the meaning of the holye goost . Other senses
wch are misticall are inuented for the most part by man, and
often tyme either of ostentaton, or of some Imaginaton and phantasy,
and therfore reprovable . Wherfore this is the Lre . God did
furnishe and enriche this day, he did prosper it, and multiplye it,
because that in the former sixe dayes, he had created them, and
also prospered them : but that was only for the originall ~
generation, in this day, wch is the preseruaton of the reste, and
multiplication of all his creatures, he doth vnto the end of the
worlde, encrease them in suche sorte, that dayly one bringing forthe
another, every creature in his kinde, bird, beaste, and fisshes, in
suche aboundance, that this day may well be called the perfection
of the reste . The other sixe dayes weare appointed of god
orderlye for the creation of all creatures, this for encrease .
multiplication, fertilitie, preseruation and governement, and
dedicated and appointed of god for that vse, and so moche signifie
the twoo hebrue woords, berec, and cadosh, in this place ./
In lyke maner god did prosper the workes of Jobe, and lykewise in
Psal. 107 . v . 38 . Deut . 28 . v . 4 . 5 . 6 . Deut . 7 . v . 13 .
Wheare the lyke maner the encrease and multiplieng are
spoken of . This seventhe day, succeadeth the rest pros=
perouslye, for that then god began to proceade in multiplieng
every thing in their kynde, and that man shold enioye the
aboundance and plentie of all things in that day . By this
seventhe day I vnderstand, all the tyme from the sixt daies
of the creation, vntill the end of the worlde, and after ever=
lastinglye, for we read not, that this day hath either evening
or morni[illegible] neither [illegible] read, that it was created, neither
that he did any thing in it, Wherfore he doth give good luck
to the seventh day, insmoche that [illegible] prospereth and encreaseth
vs : ffor the seventhe day called the [illegible]bbothe, he appointed for
99 our sake, and therfore we are the Lordes of the Sabbothe . Wa

The trewe vse of the seventhe daye .

קדש. ברך

11 r.

Beraca
ברך
תשפת
הטב
קדש

rest it well in abstaining from sinne, in sanctifiyng upon the earthe, in beholding his noble workes, wch he hath made. Baraca, ~~[illegible]~~ is Tosepheth hatob. This good luck, for so I translate the hebrue word, is an addition or encrease of the bountifulnes of God, which he bestoweth uppon this day. And prospered it. I translate Codesh. קדש, In this place to prosper, forasmuche as god restid and ceased this day from Creating any more things, and did then begin to prosper, preserve, multiplye and encrease every thing in his kynde, and to order and oversee them, and sustaine them wth his power and providence. If I shold translate the text as other doe, it shold inforce inconveniences, for that this daye is no more blessed, nor holy in it self, and of it self then other dayes, bycause no day is more holye then another. Colloss. 2. v. 16. 17. Neither was this Seventh day observed of the Jues, before the 16. Chapter of Exodus, neither did the patriarches and holy men before the flood nor after, (as I have observed a litle after out of Justinus and Tertullian) kept the Sabboth day, Neither are Christians bound there unto, as I shall prove anon.

no day holier then another

we make not any choice of dayes saith Clemens. 7. Strom. but this we must doe alwaies and every daye. /

If that this Seventh day had bene appointed at this tyme, when god is said to rest in it, then had it bene for none use two thousand yeares and more, for so long it was before that Moses appointed the observation of it: Neither were it now necessarye for Christians, seing that they are delyvered from all ceremonies and observations that Moses appointed. For whatsoever began with Moses, endith wth Moses, and this Sabboth of Moses, is but a figure of the former, and translated and applyed for another use, than it was Created. for in this Seventh daye, as he did in the other first dayes, he did beginne to multiplie, order, governe, frame, and furnishe all things, so doth he persever in encreasing, and contynewe in multiplieng the same unto the day of Judgement. Preservation is nothing else but a contynua[illegible] perpetuation, As the tree saith Augustin is [illegible] by the [illegible] the world by the power of [illegible] it was sodainly Created. / It will be said that I translate the scriptures at my pleasure, and otherwise

The rest of the Seventh daye. /

Erastus against Paracelsus.

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then all others have done before me, in some things so I doe, and in many, following the same Analogye, and meaning of the scriptures, but in this I will alleadge the words of Paulus Burgensis, who hath opened to us many obscure places, not truly understanded before hym, that I doe read since the Apostles tyme. Thes are his words in his addition uppon the second of Genesis. /

Quod benedictio et sanctificatio diei septimi intelligatur secundum applicationem ad diuina obsequia. Hoc non pertinet ad literalem sensum, sed ad mysticam expositionem. Unde magister in secundo Quod distinc. 15. Illum autem diem sanctificasse et benedixisse dicitur quid mystica pre ceteris benedictione et sanctificatione dotauit eum. Unde in lege dicitur, memento sanctificare diem sabbati et c:: hec ille.

bene

a Si enim ex sensu literali huiusmodi sanctificationis et benedictionis habetur quod homo die septimo debere cessare ab operibus terrenis, et c:: Sequeretur quod sancti patriarche fuissent obligati ad obseruationem sabbati, quod minime reperitur ante legem. Unde literaliter intelligitur benedictio sabbati per hoc, quod benedictio ad multiplicationem pertinet, Unde creaturis quas benedixit deus dictum est, crescite et multiplicamini, multiplicatio autem rerum fit per administratione creature secundum quam ex similibus similia generantur, que quidem administratio incipit a septimo die: Sanctificatio etiam competit septimo diei inquantum res condite et multiplicate in deo requiescunt. Unde et res deo dicate sancte dicuntur. Ut in postilla.

Lyra saith that this benediction, and sanctification, is to be applied to the divyne service. Thise words saith Burgensis, pertayne nothing to the litterall sense, but to a mysticall exposition. Where upon

100 the master of the Sentences calle[illegible] Lombardus in the

.15. distinc. of his Second Booke saith: that God is
therfore said to sanctifie and blesse that day, bycause that
he did enriche that day with a most misticall benediction
and sanctification. Wherupon it is said in the Lawe
remember to sanctifie the Sabbothe daye etc :- This much he.
If there shold be sought a sanctification, and benediction
gathered of the Litterall sence, that a man shold cease the
seventh day from earthly workes etc :- Then shold it folowe
that the holy Patriarches weare bound to the observation
of the Sabboth day, which is not found before the Lawe.
Wherupon it is understand that this benediction, and
sanctification apperteineth to multiplying. Wherupon it
is spoken to the Creatures which god hath blessed. Encreace
and multiplie, multiplying is made by the administration
of the Creatures, for lyke bringeth forthe lyke: the which
administration beginneth on the seventh day. Sanctification
also agreith to the seventh day, insomuche that thinges that
to rest in god. are created and multiplyed rest in god. Wherfore thinges
dedicated to god, are called holly as the postiller writeth./
Thus much Burgensis. Forasmuche as he Ceased from all
his worke. The sence is thus. Nowe that god hath cea=
sed from working any more. and creating those creatures which
he made within the first dayes, he beginneth anewe to cause
those thinges to: ברך, berec, encrease and multiplye, which he had
קדש cadash made. For if they shold not have fructified every one in
his kinde, they wold have bene consumed by age. Wherfore
this day, is the preservation of all, the encreace, the multi=
plication and the sanctifieng.
Whereas the Scripture commaundeth the seventh day to be
hallowed, that is by a misticall exposition Lombardus saith.
ברך. berec, If I shold translate berec and ~~Cadesh~~ Cadsha as others doe,
קשה. cadsha to Blesse and Sanctifie, then shold not make one day holyer then
an other, and then shold we reprove Adam, Seth, Enoch,
Enos, Noe, Ab[illegible] Isaac, Jacob, and all good men, untill
the tyme of Moyses, [illegible] no difference of dayes./
The true sence. [illegible] did cease in that seventh day from creating
any such originall workes, as he made in the first dayes

before, and this day he ceaseth and beginneth to make all those
things, which weare created, to bring forthe every thing in their
kinde, and thus signifie the Hebrue woords in this place.
By a paraphase this second verse may be thus sett forthe.
Bicause that the Trinitie ceased the seventh daye from creating
newe creatures.
He ceased this seventh day, which is the whole tyme unto the
end of the worlde, and in it he did sustayne and preserve
all suche things as have no life, as Sonne, moone and Starres,
in their perfect state, and that is berec and Cadash,
applied to them, and applyed to lyving Creatures, they are
to prosper, increase, give good luck and multiplye. If
god had not preserved and renued them, they wolde have
waxed olde, and have consumed in tyme, as things which are
made by other Artificers, who can not preserve them
Longer then tyme will suffer. There was none
other observation of this seventh day, then that god did
preserve and multiplye in it suche things as he had created,
untill that Moses did appoint to the Jues a new observa=
tion, as we have in Exod. 16. and the 20. This sillogis=
mus concludeth all. That, which the godliest and oldest
men doe, must needs be bothe the mynde of god, and also
please hym: But the godliest, and Eldest men did
worke on this seventh day. ergo to worke on the seventh
daye is the mynde of god, and also pleased hym. The
second proposition called the Assumption or Minor is proved
by the olde authors, Justinus Martir, Tertullian, and
Burgensis, who say that theise holye men, I meane the
Patriarks, Adam, Seth, Noe, Melchisedec, Abraham
and suche lyke, did best knowe the true use of it, for
they were next to the Creation, and they kept it no
more hollye than any other day. Notwithstanding I am
perswaded that either they had common assemblies, and
did there pray, and [illegible] the scriptures, and every
one that [illegible] the gift, did utter it to the profett of
others, as they did in the [illegible] Churche, as you
101 may read in the .14. Chapter of the first epistle of Paule

The .7. day

ברך
קדש

to the Corinthes, where I have noted more, and uppon the preface of Esay, and in a booke called the Lay mans booke. / Or els the fore named olde holy ffathers, neare unto the Creation, used the same trade in their howses among their ffamilies, and instructed their Children, and others without any exception or difference of dayes. / And therfore the Sabbothe so curiouslye and superstitiouslye observed of the Jues, ceased, when Christ came. ffor the shadowe must needes give place to the bodye.

Hierome in the prologue uppon the Galath.

The Counsell at Laodicia in the yeare of Christ. 368. writeth thus. / Christian men may not followe the Jues and abstaine from worke on the Sabboth daye; but thei must worke and labour uppon the same daye, and preferre before it, the Lordes daye. if this please them, and if they will they abstaine from laboure: but if anye follow the Jues, lett them be accursed.

de conser. dist. 2.
Can. pervenit
Tertul. adversus Jude.

This moche the Synode. There came to myne eares saith Grygorie the first Pope of that name, that there were certaine perverse men, whoe did sowe some things against the holie faith, insomoche yt they did forbide and prohibitt, to doe or worke anye thing on the Sabbothe daye, whome can I call them but the preachers of Antichrist. whiche Anticrist when he commeth, he shall make the Sabbothe daye and sonday to be kept from all work. because he faigneth hym self to die, and to rise againe: therfore he will have the Lordes day to bee honoured, and because that he may compell the people to followe the Jues, that is: to call againe the rites of the Lawe, and subdue to hym the false Jues, he will have the Sabbothe to be worshipped. This moche faithfully translated oute of Gre[illegible]. / Of all the ten commandementes, only that wherin [illegible] the Sabbothe is to be observed [illegible] and therfore the Sabbothe signifieth rest [illegible]. The other commandementes are to be observed

It is lawfull to worke on the Sabbothe daye or Sondaye.

August. ad Januar. Epist. 119. the Sabbothe
August. uppon Galath. 3.

without any figure. They do not well celebrate the Sabboth, that
cease from doing good workes. We must know that the workes of the
Lawe are of twoo sortes: the one consisteth in Sacraments, the other
in maners. To Sacraments belong Circumcision of the flesh,
the temporall Sabboth, new Moones, Sacrifices, and all such
August. de spiri. et litera.
observations, wh are innumerable. Whoe soever observeth the sabboth
as the Letter soundeth, is carnallye wyse. The rest of the Sonday,
Hierom in Epita. paul.
saith Hierome, that the Churches did not employ about holye things,
they bestowed it upon their owne Labours. Read Hierom upon the
4. to the Galathians: of these it is evident that the observation
of the Sabboth byndeth no Christian. For it served only for
the Jues that they might rest that day, and their Cattell, and
as a figure appointed to cease, when Christ sholde come the
Act. 13. v. 5. 14. 15. 16.
spirituall Sabboth that geveth rest to our soules. We read
also through the Actes and Gospelles, that Christ and the Apostles
Luc. 4. v. 16. 17.
did interpreatt the Scriptures every sabboth in a maner, wh is
now our Saterday. What tyme Christians seperated them selves
in the observacon of Sonday from the Juishe sabbath, it is evident
as appeareth of the second Synode holden at Cesaria in palestina
Euseb. lib. 4. Cap. 23.
where it was first concluded that Easter shold be kept uppon
Justinus Martir thought the same.
the Sondaye, because the world was Created that day: and
because that Christ rose that day. And this was after Christ
Nicene Counsel also.
almost 200. yeares. Notwithstanding we read of the Sondaye
Revelat. 1. v. 10. and this, thought to be that day that paule
mentioneth 1. Cor. 16. v. 2. Act. 20. v. 7. On the wh daye
the Church was wont to assemble togather. It appeareth
Sondaye
that the Sonday was not kept holye daye untill the 400.
Sozo. lib. 1. Cap. 8.
yeare or lytle before, because that Constantine is said to appoint
it. Notwithstanding the same Constantine geveth lycence
for husband men to sowe, plantt, and doe other things, because
that often tymes it commeth to passe that Sonday may be the
fairest daye.

To conclude the Fathers did geve god thankes for his goodnes in
Creating the worlde in the syxe dayes, and for his providence
in conserving, norishing, preserving, and multiplying those things
7. daye. Esichius in leuit. lib. 6. Cap. 23. 25.
in the Seventh daye. And let us ever have in mynde, that
this seventh figureth the seventh thousand yeare, of the wh
I have noted sufficientlye upon the 4. to the Hebrues. The
world saith Esichius shall endure syxe thousand yeares, and he
102 alleageth the fourth to the Hebrues for that purpose.

Now to the notes of the greatest Bible, thus it is noted in the Margint uppon the Second vearse. /

No more new creations of creatures are to be loked for: yet god still contynuallye gouerneth, and preserueth all thinges. Thus farr the note.

God worketh still.

If there be no more new Creatures made dailye, what is meant by this sentence of Christ, that is, my ffather worketh untill this daye. They answeare perhappes, that by working is understand, preserving, that in so muche as god preserveth and sustaineth all by his power and providence, which is true in deede. Notwithstanding he doth not only preserve but also Createth new Creatures, as I have noted before. /

To Create

And whether we take this worde to Creat, to make somthing of nothing, or of nothing somthing, surely he doth bothe. ffor dayly we do see new kindes of things, as is manifest to them that consyder yonge Beest, yong Lyons, palpable darknesse in Egipt, with other signes, as ye have in the 10. of Exod. which were never before or after, as Lice, Swarmes of flies, Grashoppers. He Createth a newe heaven, and a newe earth. Esay. 66. v. 22. Read the 30. vearse of the. 104. psal. Luther writeth that god doth cause new plagues and diseases for new kinds of sinnes, as in his dayes the Spanishe or ffrenche pocks, with the Englishe sweate, which were never before.

Exod. 9. v. 16. 24.
Exod. 10. v. 14. 21.
Esay. 66. v. 22.
Luther

Theire note uppon the third vearse is thus.

The seventh day consecrated to the Service of god for man in his perfect state. Thus farr the note.

Man Created Mortall.

If man had bene in suche perfitt state, that he could not have fallen, neither could have bene Mortall, what maner of service should he have done to god? yf he had bene immortall, as of necessitie he must have bene, if he had never fallen, then was not the Seventh day created for mortall men, and so it shold have bene Created for none use, but the use is told in [illegible] text, whear it is written, that ther[illegible] god rested the. 7. day because that he had created all his workes, which he purposed to make. Neither is there any mention of any consecration of that day, to the Sonne of god,

neither any mention made of the perfect eſtate of man, nor ~
imperfect, wherfore I marvaile what they did Imagyne in
that note. either was this daye dedicated for any ſervice of
god untill Moſes, neither after Moſes: and the obſervation
of the Sabboth ceaſed with Moſes, and was abrogated by
Contra Judeos
Chriſt. Coloſſ. 2. Tertulliane writeth, that the Patriarks
did not obſerve the Sabboth, neither is it now obſerved of us ~
Chriſtians. ffor we come togeather upon the Sondaye.
If the Sabboth had bene a Commaundement, either morall,
or to have bene obſerved, the Chriſtians could not have
abrogated it, but now it is abrogated, wherfore it ſerved
but only for the Jues, and therfore Ceremoniall, and a ~
figure of immortalitie, and of the tyme after the reſurrection.

A Chriſtian Magiſtratt may cauſe his people to come
togeather to heare the worde taught, read, practiſed,
prophecied, and reaſoned uppon any day in the weeke, and
the oftener the better: and that there is not one tyme
more then another, but left to the diſcreation of the
Congregation. it appeareth by . 1. Cor. 11. v. 18. and
1. Cor. 14. v. 26. in the wch Chapters, is the trewe
order taught of the inſtitution and teaching, wch ſhulde
be in the Church, that every man that hath ſuche giftes,
wch Paul repeateth there, might and ought to utter them
in the Congregation. wch order, if it were called againe,
in to the Church, it wold cauſe and compell every one
that deſyred to be ſaved, to ſtudy to bring forth and utter
ſomwhat in the Congregation to his owne edifieng, and to
the profitt of other, ſo that no man ſhold come unpre =
pared to the Church, leaſt that he ſhould be Judged of
others to be an unprofitable, or a Lame, and corrupte
member, worthie to be cutt of: Leaſt he ſhold corrupt
others by his Lewd example. And out of this nombre,
Paul excludeth none, ſave women, notwithſtanding he
will have them to teache privately. If this order were
obſerved, wch Ambroſe complayneth was begonne in his
103 daies to be out of uſe: then ſhold no mans ſpirite be

stopped, no mans talent hidd, no mans guift forbidden, no mans studie neclected: then shold freedom of ~~spirit~~ tongue be graunted to inveighe against sinne, against them that hinder the truthe, then shold the word of god florishe. were it not a decent thing to see everye man doe in suche order yt it shold seeme for some vse in the bodie? weare it not profitable to have everye man, if it weare possible alike Learned in the congregation, that they might turne their bookes and consider whether the prophets, and enterpreaters did truelye declare the scriptures? Of this read my note uppon 1. Cor. 14.

Seventh. / This more I have noted, declaring at Lardge what this Seventh day is, and beside the Letter, that it signifieth the seven thousand yeare, what tyme we shall rest from our Labours, and be raised from mortalitie to immortalitie. /

John

Lord god of heauen

John

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A Dialogue betwene Neshama, the Sowle, Nephes, the Bodye, and Orthodoxus.

Neshama, I am offended with the, in so muche as thou takest upon the, the proper use of my name, and usurpest mye properties, qualities, and Substance.ø propertie for that I am immortall, and thou art mortall: qualitie, for that in me, is wysdome, reason, knowledge of god, and contemplation of heavenly Creatures: Substance, for that I am from Heaven heavenly created by god and thou of the earth earthye, even lyke Adam fasioned of the earth without the immortall Soule, which was infused after ~~the~~ that bodye was perfectly formed. Nephes. Thou reprovest me without cause. Neshama. It is true that every man saythe, and every Authour affirmethe, and every interpreter advowchethe. Nephes. What doe they affirme? Neshama. That thou diminishest myne honor, impairest mye name, defacest my dignitie, overthrowest the truthe, takest away my preheminence, and ascribest to thie self my Substance, and usurpest my name. Nephes. What is thie name? Neshama. My name is the °immortall soule. ø Nephes. I never tooke that name upon me. for mye name is the bodye with all the senses, with the ‡ lyfe vegetative, and sensitive, with all maner of affections, and all those partes of Man, which are corruptible, and immortall, and I am common to all beastes, for they lyve, engender, Love, Hate, feare, remember, and have care for their yonge ones. But I pray thee tell me who they be that affirme that I am the sowle. Neshama. The interpreters of the Byble, as well Greeke, Latine, as Englishe, wch thing hath geven the Atheists occasion to beleve that the sowle is mortall, because that in

ø Nephes is the bodie, and all the partes of man that are mortall and corruptible as is proved in this discourse./

Ψ For though the immortall soule is said in Moses to be inspired before the vegetative and sensitive life, before Choler blood, Melancholy and ~~fleume~~ phlegma, wch are the fower Complexions correspondent the 4. Elements. and before those affections and qualities which rise with ye bodye, and end with the bodye, is first made of the earth and with it the vegetative and the sensitive lif, called in Moses Nephes Caia, for Moses oftentimes setteth that before that shuld be set after, and contrary wise, by a figure called Histeron proteron.

o. Neshama the immortall Sowle./

ø Nephes ye bodie wth ye senses, arteries, motions, and affections ‡ with all humours ε Complexions, Coller, bloode, Melancholy, flewme, synowes, bones, fleshe, braines, 104 hart, lyver, lunges &c.;

All places they translate Nephes, whiche is the name, the sowle, as beastes are created lyving sowles, the Iron entred into Josephe his sowle, Thow shalt not leave my sowle in hell, Eight sowles were in the Arke of Noe - Nephes. Your interpretacions, expositions and doctours abuse me, in attributing that to me whiche is not myne, and either they understand not whatt they write, or elles they are wilfull and obstinate, or elles Ignorance the mother and nurse of error, superstition, Idolatrie, and Atheisme, causeth them so uncircumspectly to abuse me: for I Nephes in all these places before recited, and in 200 more, signifie the bodye as I have at large uttered my self, and have alleadged all places of Scripture, where I am founde, and shewed howe they are truelye and infallibly ~~[illegible]~~ to be understoodt, and translated in a booke entituled that Christ was never in Hell nether in bodie nor in sowle.

Orthodoxus. Agree, it is not decentt for Christians thus to brawle, and one to reprehend another. Nephes. Thow art a busye bodye, thow art bolder than wyse, to meddle in our Matters. Orthodoxus. My name is right opinion, and that I wolde have you bothe to utter that is true, right and sincere. Neshama. Thow saist well, and I wold gladly that Nephes shold be contented with his giftes, as I am with myne, And I pray thee Orthodoxus be a Iudge betwene us and decise our controversye. Nephes. I chalendge nothing but the bodye, and those partes of Man that are Mortall. Neshama. And I that whiche is immortall

Orthodoxus, Lett us begynne wth the creation of man, whoe consisteth of body and sowle, and repeat, examyne and understand the seventh verse of the second Chapter of Genesis, where those thinges are expressed, wch are proper to the bodye, and those wch are attributed to the soule: And hensforthe lett us not call Nephes

BRITISH MUSEUM

111

the sowle, but rightly: ffor myne opinion is right according to the propertie of my name. but either, bodye, lyfe, man, a dead bodye, affections. And let us call Neshama the immortall soule. Theise are the wordes of [1] god.

Jehova Elohim formed man of the dust of the earthe, and breathed in to hym the spirit of lyves, and man was made a lyving Creature, so farr the [1] text.

The creation of man is the worke of the holye trinitie.
Elohim.
Jehova.

By theise wordes it is evident, that the creation of man is the worke of the Trinitie. for [2] Elohim ~~is~~ signifieth [3] the three persons devided in properties, and function: and Jehova is the substance of god. this god threefolde in properties, and one in operation and essence created man. Wherefore the detestable [4] errour of Severus is refuted, whoe said that those partes of man that are under the navell are the worke of Sathan, and upward, the worke of god: but the whole woman to be the worke of the devill, and Matrimonye also. This [5] God breathed in to Adam the spirit of lyves. the Hebrue worde is to give lyfe, to putt a soule into man by breathing, and so it is used in Ezechiel. 37. v. 8. 9 Where Jehova commaundeth Ezechiel to breathe upon them that were killed, and by that breathe they shold revyve. And althoughe this place is literally understode of the revyving and returning of the Israelites from Babilon. Notwithstanding it signifieth the resurrection, What tyme as god shall raise the dead by his providence, and put into them the spirit which I call the immortall Soule, and is in the [1] 37. chapter of Ezechiel seven tymes.

Severus. Anno Christi 184.
Epipha. Tom. 3.
lib. 1 heres.
נפח : Napah
Ezechiel. 37. vers. 9.
Babilon
1 Ezechiel. 37. v. 5. 6. 8. 9. 10.
Napah

Of the Hebrue word Napah this farr, which I translate to breathe, to instill, to inspire or aspire, to infund, to putt in with breathing. This breathe of Jehova Elohim, is no parte of god as the [2] Manichees reporte, whoe saye, not understanding the propertie of the hebrue

2. Manichees in the yere of christ 187
August. Tom. 2.
Episto. 72.

105

3. a signe or sacrament/ tongue, that the Soule is a particle of god, and derived out of his
substance: But it is a [3] signe, or note, which the Catholiques
call a Sacrament, and with this outward signe and breath
god inspired the immortall soule, which in this .7. verse of
the second Chapter of Genesis is called Nishmath Caim,
the spirit of lyves. The lyke phrase christ used breathing
upon his Apostles: and sayeng: receave you the holye gost.
With this outward signe and breath he gave them the
1 Guiftes of the holy goste [1] guifte of the holye goste, as to pronownce the penitent to
have their synnes pardoned: to heale diseases, to speake with
divers tongues. After the same maner of breathing god gave
2 Nishmath Caim unto man the immortall soule, called here [2] Nishmath Caim.
3 Neshama [3] Neshama is the immortall soule of man, and is always
attributed to man and to no creatures els, and signifieth
4. the soule create that excellent and divine [4] creature, which commeth from
heaven, and made by god, of which matter as is knowne
to hym alone, and by hym infused in to man, and in hym
remayneth till god call it unto hym. for the Soule
5. preacher. 12. vers. 9. [5] returneth to god that gave it.
6 Neshama. [6] Neshama as in this place it is the immortall soule, so
is it always and in no creature els. it may be obiected
that it is attributed to god: but god is no creature. to
god it is applyed. in Sam. 22. v. 16. psal. 18. v. 16.
Job. 4. v. 9. Job. 32. v. 8. Job. 37. v. 10. Job. 34.
v. 14. Esay 30. v. 33.
1 Neshama. Gen. 7. 22. [1] Neshama is applied to man only, as Genes. 7. v. 22. where
he saith that all things perished in the deluge, wherein
was the breath of lyves, meaning men and women, for
they have onlye this immortall soule: other creature have
2 Esra. it not. And [2] Esra, an Auncient doctour of the Hebrewes,
affirmeth that it is here understoode of mankynde, neither
to be found in any other Creature./
3 Neshama Deut. 2 16. 17. In Deuteronomie where god commaundeth the Israelites utterly
to subvert the Cananites, he saith: thow shalt not
leave one of them a lyve, that hath this immortall
4 Josua. 10. v. 40. soule. The same wordes and phrase is in [4] Josua./
Josua. 11. 11. 14.

5. Neshama.
Ps. 150. v. 5.

Neshama is in the last words of the psalmes in this phrase: Lett every thing that hath an immortall soule praise Ja./
In which words because he had specified no one thing to praise god, but generally: here he willeth every one that hath an immortall soule, to prayse the Lord. neither can any Beast or dead thing prayse ~~the~~ god, uppon instrument of musyke, wherewith he moveth them to prayse god. Therfore Rabby Salomon and Lyra expound this place of the Angells and soules of men, whoe contynually prayse god in heaven./

1 Rabby Salomon
Lyra.

2. Neshama
Esa. 2. v. 22
The Soule

Medle not ye with that man in whose nostrells there is breath: for of what reputacion is he, as this saith the text. The prophet Esay exhorteth them neither to seke ayd of man, whose force is feble, neither feare the Caldeis, Babilonians, or any other in whose nostrells is breath, ~~of lyfe~~ in whome there is an immortall soule; for he is of no reputacion. I knowe that I applye this verse to Christ uppon myne annotations upon Esay: but this appeareth to be the manifest meaning of the prophett./

3. Neshama
the Soule.
3. Kings. 25.
v. 29

Baasa after he had killed Nadab, killed also everye one in whome there was ~~breath~~ an immortall soule./

4. Neshama
the Soule./

5. 3. Kings. 17.
v. 17.

Neshama./ Daniell said to god that his strength failed hym, neither did his soule remayne in hym: Notwithstanding he spake, neither was his soule out of hym, but he was amased, and as it were in a traunse. The lyke is of the Child that Elias raised./ Read a note in the 7 page following at this marke ⊞

Man
1. 1 Thess. 5.
v. 23.
Soule, lyfe and Bodye./

Paul also devyded man in to these soule, life and bodye, in these words: The god of peace make you holye, and altogether perfect, that your soule or spirit may be kept sound, and your lyfe, and the bodye without fault in the Comming of the Lord Jesus Christ. so moche Paul. Of this I have discoursed, lardgely upon the 1. Thessa. 5. v. 23.

2. Man made a lyving creature./

Thus was man made a lyving creature. ffirst god made the bodye, then he inspired the soule, and then was he made a lyving Creature, wth bloud, veines, Muscles, Synowes, sences, breath, affections, and other motions./

3. Nephes. a lyving creature./

This lyving Creature called Nephes, is the bodye, wth bloud, senses, and all those partes, whiche are mortall. This bodye, this first Adam, this first Mortall man, is of the earth, earthie: the second Adam, in the resurrection, is from heaven, heavenly. the first mortall, the second immortall, the first corruptible, the second incorruptible, the first, subiect to infirmities, the latter spirituall, and the same that christe is now after his resurrection.

Conferr paul. 1. cor. 15. and my notes uppon it.

1. Nephes, hath his properties.

Nephes. All this while thou makest me no better then a beaste. Thou makest me Mortall, and thie self immortall. I have will, Memorye, understanding, prudence, temperance, discreation, reason, Love, hatred. Do not beastes avoid things that are against them? do they not remember whot is good to them? Do they not knowe their freinds, and hate their enemyes./

2. Neshama immortall & from heaven.

Neshama. Let it be graunted that thou hast all theis properties, notwthstanding they dye with the bodye: But I never dye, for I have my name of heaven, because from thence I came, and thither shall returne. for Salomon so saith, and calleth me Ruac. So doth Job call me in dyvers places, and there [5]Joyned wth Neshama. My Soul saith Salomon is the [6]Lanterne of Jehova. But as touching Ruac, which is my spirit, it ascendeth presentlye with expedition unto the Seate and Maiestie of god. Nephes. you are over the hedge before you come at it, haste not so fast, stay a lytle. I think you are no better than I, for as I am conceaved and borne mortall so are thou./ Neshama. I am from heaven, and thou from thie parents, whot are synfull.

3. precher. 12. ver. 9.
4 Ruac Job. 10. v. 12.
5. Job. 27. v. 3.
Job. 33. v. 3.
Job. 34. v. 14.
6. proverb. 26. v. 27.

1. Nephes.
2. Neshama.

3 Nephes — Nephes. As for me I cannot syn, for beasts syn not,
and thow affirmest that as they are mortall so am I,
and as they do not syn no more do I. Syn therfore cometh
4. Syn, of whome — of thee, or ells from whence can it come, for I am brutishe
and therfore have no discretion, neither can discerne
betwene vice and vertue. Moreover beastes do not
syn, and therfore are not damned. But thow art
damned if thow beest an Infidell, or full of iniquitie,
syn therfore commeth of thee, for before that thow
1. Orthodoxus — enteredst in to me I syn not. Orthodoxus. I wold
be resolved in this point, whether the soul, or the
2. Neshama. — bodye synneth or bothe. Neshama. Of me it can not
come, for I am the breath of god, and his creature, as is in
3. Job. 33. v. 4 — the 7. verse of the 2. chapter of Gene: [3] and in Job, the spirit
of god made me, and the breath of the almightie revived me.
If I be the worke of god, and god putteth me in, as Plato,
4. Nephes. — Aristotle and Cicero advouche, then can I not syn. Nephes.
Thou synnest as well as I, for our parents begat and
5. Orthodoxus — conceave us bothe at one moment. Orthodoxus: Myne
6. ~~Sala~~ Gene. 2. 7. — opinion is that god doth in spire it, and geve it, as it is
preacher. 12. 9. — in the second of [6] Genesis, and in Salamon. Neither do I
7. Soul finely handled. — doubt but that god lykened to a potter, may make one
[7] soule to felicitie, and another to misery. Neither may
8. God. — we bynde [8] god to our phantasies: neither is god therfore
the cause of evill, though he created Sathan: ~~[illegible]~~
no more than the earth the cause of venemous hearbs
and beasts, though there be suche in the earth. Is the
Sonne sinfull, because it hardeneth clay, and
1. Nephes. — melteth wax and [1] Ice? Nephes. Will you have Saint
2. Neshama — Augustines opinion. [2] Neshama. Let us have it. Whether
3. August de libro arbitri. pa. 668. lib. 3. c. 21 Tom. 3. — [3] saith he) the soul be by propagation, or they be newly made
when every man and woman is borne: or whether they be
made before and reserved in some place, and so put in
to the bodye by god, or by them selves, they fall willingly
into the bodies, I dare not be so rasshe to affirme any of
4. Nephes. — them. thus saith Augustin. Nephes. As for Augusten,

5. the soule begotten wth the bodye.

he is uncerten of most part of thinges, and disputes and wavers lyke an Academicall. But this I say, unlesse it come by propagation, that is, unles Adam did begeat bothe bodies and soules, when he begatt children, and lykewise his posteritie when they begatt theirs, from whence shold syn come?

5. Neshama.

Neshama. I am immortall, and from heaven I came, can an immortall creature as I am, begeatt a mortall? or a mortall creature an immortall? man is mortall, can he begeat me ~~that~~ who am immortall. Moreover the bodye encreaseth in the mothers wombe, and of a small quantitie becommeth by norishement, a perfect bodye: but the soule doth not growe, neither is it norished wth any materiall foode. Neither is the soule of the substance of god, which the [1]Manichees and priscillianists defend, and will have all lyving creatures to have the same soule, and to be of the substance of god: and as pithagoras did, mens soules to enter in to fowles, fisshes, and other beastes, and contrary wise.

1. Manichees. Cerdon, Marcion, Theodoret. Epiphanius. August. Tom. 2. Epist. 72. and the priscillianistes. August. Tom. 4 pa. 35. cotra men= dacium. ad Cresten= tiu. c. 3.
2. Soule begot= ten of the parents
3. Rom. 5.
August. Tom. 3. pa. 644. de gen. ad liter. lib. 10. c. 10.
4. Hierome. Marcellinus in August. Tom. 2. pa. 96. Ep. 27.
5. August. To. 6. de Hers. pa. 30. c. 81.

Nephes. The first sentence of Augusten pleaseth me best, [2]which is, that man and woman in generation, begeatt and conceave the soule, as well as the bodye. If by [3]one man came death, and dampnation by his disobedience, and syn uppon all men; then is it evident that man begeatteth the soule as well as the bodye, because a man without his soule, is no man, if that parents only begeat the bodye, then should not Paul have sayde, that syn entered uppon all men, but only uppon the bodye. That the [4]soule is begotten with the bodye, Tertullian, Apolinaris and the most part of the west affirme, with the Luciferians and one Cirillus, who affirme that the soule is of the same substance that the fleshe is.

Orthodoxus.

Orthodoxus. If the soule be by the generation of the parents, or yet as the body begeatteth a bodye, so the soule sholde begeat a soule, then sholde my sonne have two soules, for the man begeatteth one soule and the woman another, which is contrary in Adam, who had

1 Adam the son of god. no Mother, but one ffather even god: and therfore he is called the [1]sonne of god. Moreover whoe begate Eve, if she was made of Adams rybb, whoe was her ffather? Adam, or his rybb: of both, then had Eve twoe soules, yf neither, then what maner of soule had she, that had neither ffather nor mother: neither saith Adam this is a soule of my soule, but a bone of

2. Christ my bones. [2]Christ was borne of the virgin Mary, toke he his soule of her? Christ was in the loynes of Abraham,

3. Rom. 1. August. de gen. ad lit. lib. 10. c. 192. To. 3. p and David, but that was after the [3]fleshe, and not after the soule, wherfore the soule of Christe came not by generation, or propagation, non extraduce. Trueth it is that every mans soule is infused, and created by god, whoe maketh

4. Esay. 42. v. 5. Esa. 57. v. 16. them, as [4]Esay saith, and putteth them into the bodies after that the bodies be perfectly made formed and facioned, as

o gene. 2. 7. we see he did in °Adam. [5]Augustin noteth that if a woman

5. August. Tom. 4. pa. 714. August. alleadgeth it according to the 72 interpreters, it is not so in Hebrue. with Chyeld be smitten, and she deliver it without forme or shape, the smyter shall be punished by the pursse: but if it have his ful shape, the smyter must dye for it./

1 Lactantius. li. 7. c. 5. I do not assent to [1]Lactantius, whoe affirmeth that god created at the beginning an infinitte nomber of soules, nor

2. Clemens Alexandrinus with [2]Clemens Alexandrinus, of whome I have written, and detected his errour in my booke of the Correction of heretiques and Schismatiques./

3. Gregory the pope Ano dni. 586. lib. 7. Indicti. 15. Epist. 31. Indicti. 2. Ep. 53 If the [3]soule be borne of the substance of Adam, togeather with the fleshe, whye dyeth it not with the fleshe? yf it be not borne with fleshe, whie is it tyed to that fleshe, which precadeth of Adam? he is as uncerten as Augustin.

Let us declare the generation, conception, encreasing and order of the child in the mothers wombe. After that the

Ecclesiasti. 3. 17. 5. Wisdom. 2. 23. child is conceaved it groweth, and encreaseth untill the first moneth, what tyme, it is formed perfectly with all his membres, synowes, veines, arteries, blood, fleshe, head, hart, lyver, leggs, Lungs &c: and all other lineaments, and due proportion. And as yet it hath no soule, but norished by the mother, and encreaseth, and moveth, though not outwardly, at the end of this first moneth entereth

vegetative in the immortall soule. The vegetative host which consisteth in norishing, encreasing, and in forming every part.

And this contynueth vntill the 70 day at least, or vnto the 100 day at the moste: then commeth in the sensytyve, whiche consisteth in vitall spiritt, feling, breatheing and moving, the instrument of this sensytyve power is from the brayne, at the ende of the first monthe say the philosophers and phisitions entereth the immortall soule, created to the Image of god. In the whiche errours are sondry devines. Can there be any Image of hym that is every whare, that is god, that is eternall? the soule is no god, neither every where, neither eternall but immortall. [1] Christ is the Image of god, in this respect that god declareth his power, dignitie, maiestie, actions, operations, wisdome, Iustice, mercye, Iudgement, and other offices in hym, and that in hym dwelleth the fullnes of god corporally, and effectually, as is evident by conference of theise places. 2. cor. 4. 4. Coloss. 1. 15. Hebr. 1. 3. 1. Timoth. 3. 16.

1. Christe is the Image of god

I know that a learned man [2] calleth this Image suche vertues as are in god, as Iustice, holynes, truthe, knowleadge, and the new man. And he alleadgeth [3] paul in theise places in the margyn. the place of the fourth to the Ephesians, where paul saith, that we shold put of the olde man, that is all synfull custome, and put on the new man Christ, that is Christianitie, and vertuous lyving. To the lyke he exhorteth the Collossians, and the Corintheans. This Image of renovation and regeneration, is the Image of Christ, even Christ hym self, in to the whiche wee are transformed. For Adam was the olde synfull man, and Christ the new man, whoe maketh vs all new by his giftes, and immortalytye of lyfe. In the that we are transformed, when wee are partakers of the beames ~~of the heavens~~ of the gospell, and so from the glorious gospell we are caried to the glorye celestiall. For as we have borne saith paul, the Image of an earthly man, so shall we beare the Image of a Celestiall at the last day.

2. Calvin. inst. lib. 2. sect. 7.

3. Ephe. 4. 24
Col. 3. 10.
2. Cor. 3. 24.
August. contra adim. discip. Ma. pa. 179. Tom. 6.
coloss. 4. & 2
cor. 3. & 18.

1. Cor. 15.

BRITISH MUSEUM

1. Cor. 11. Man is the Image and glory of god, in whom appeareth the Maiestie of god, Dominion, glory, power preheminence mercy and government, for that he hath made man to governe, and woman with other Creatures to obay.

The Image wherevnto man was made, was according to that shape, and paterne saith Elohim whiche we will make man, and is all ready man in our prescience, which is the first begotten as concerning his Manhode of all Creatures, Coloss. 1 v. 15. And we shall be lyke the shape of Christ, for as Christ was mortall, and by his Resurrection immortall: so shall we be, even lyke to his glorious bodye. Vnto that which hath no bodye, no Image can be made, God hath no bodye, therefore none Image. This Image is Christ as a patern wherevnto he made Adam, and all mankynde. There could be no Image of a man, before there was a man. It is impossible. Neither is it the Image of god, for god hath neither bodye nor soule, neither his vertues, for they are substances in god, and accidences and qualities in man, and depart with man. And in Genesis the 5. Adam begott Seth to his owne lykenes and shape, wherfore this Image, this similitude, this shape, and paterne is Christ, ~~[illegible]~~ vpon whome god loked, when he made Adam, and after, all others. Of this myne opinion is Esra, Tertullian, Oregene Homilia pria in gene.

o. Rom. 8. v. 29.

o phil. 3. v. 21.
read a note vpon
Gene. 1. v. 26.
Gene. 9. v. 6.

o. de resur. Car.

For m^r^ Henry Lanton

For

For m A

His Boke

For m^r^ John Suncinton

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This kinde of speache is oftentymes in scripture, to say that the soule and lyfe is gone oute of the bodye, when as it is but sickned, greved and vexed as ps. 107. v. 5. They were so hungrye and thirstie, that their lyfe and soule failed them. and notwithstanding they were not dead. so is gey Knataph vsed. ps. 61. v. 3.

A certen Magistrate came to Christ and said that his daughter was dead, but Christ said that his doughter was not dead, butt sleapt. Math. 9. 9. 18. 24. 25.

There was one that brought his sonne, whoe had a dum spirit to christ, which when Christ had expulsed, the Chilld was as good as dead, in somuche that many said that he was dead. Mark. 9. 17. 26.

There is a manifest place. Act. 20. 7. 10. where a yong man. one Eutichus fell out of a windowe, and they toke hym vp dead. notwithstanding paul saith, that the lyfe was in hym.

When as Abigael, had told her husband Naball the ~~hevy~~ heavye messayge, and violent intent of David, his hart was dead within hym, ~~and~~ yet he lyved ten daies after. ~~his spirit retired, his~~ 1. Kinge. 25. 37. 38. ~~spiritt was not out of hym~~

When Jacob knew that his son Joseph was alyve, his spirit revyved, his spirit was not out of hym. gen. 45. 27. Raab saith, when we heard of you o Israelites our harts were amazed, neither remayned there any breath or lyfe in vs. Josua. 2. 11.

There was an Egiptian, whoe had neither eaten bread nor drunk any water by the space of three dayes, vnto whome Davids servauntes [illegible] meate, and drink, and his spirit retourned agayne into hym. notwithstanding he was not dead. 1. Kinge. 30. 13.

The Queene of Saba was so astonied and in suche admiracon
wth Salomon and his pompe, that there was no breathe nor lyfe
in her. 3. kings. 10. 5. / 2. Chro. 9. 4. /
3. kings. 17. v. 17 The widowes Sonne of Sarphath was very sick, but not dead:
theise are the wordes. his sicknes was so vehement, that no
breath appeared, or stirred in him, thus sayes the text. Other
translate it all wrong, who say that there remayned no breath
in hym. for the hebrue word Natar, is not to remaine, but to
נָתַר stirre, to leape, to move, as in the 37 of Job. Myne hart saith Job
is moved out of his place. לִבִּי וְיִתַּר מִמְּקוֹמוֹ Lebi veittar mim-
mecomo. Neither was his hart out of his bodye, or out of his
Job. 37. v. 1. place but amased, and troubled ps. 146. v. 7. Jehova maketh
prisoners to skipp. ps. 105. king pharao made Josep to skipp for
joy, when he went out of prison. besides this, if his soule had
bene out of his bodye, it had bene in heaven, from whence
Elias could not have fetched it, for it was glorified, and shold
not have returned to the corruptible bodye. neither saith
the text yt the child was dead, but very sick, or may be very sick,
and not dead as the child was. So when one is sore astonied, he is as
Neshama. ~~Daniel~~ one dead. As Daniel in whome remayned no breath Neshama. Dan.
10. v. 17. 10. v. 17. yet was not he dead: how could he be dead, when
as he measured hym self. 3. tymes upon the child, and by the
heat of Elias, the child not cleane dead, remayned and recovered
3. kings. 17. 21. 22 and this is proved by the. 21. & 22. verses where Elias desyreth
o Nephes god, that the lyfe of the child might be refresshed, restored,
renued, recovered, let his lyvely spirits come to hym, his strength
renewed, ~~let this lyvely spirit~~ his moving restored.
Let his lif returne, that is, let the child be comforted, and his lyfe
be restored. so is Shub used, joyned wth Nephes. Lam. 1. v. 16. so
is ps. 116. v. 8. / ps. 19. v. 8. it is manifest of the mothers complaint
3. kings. 17. v. 18. yt the child was not dead when she said camist thou to me to
make my ~~child~~ Sonne dye: ergo he was not yet dead. and it
appeareth in the prayer of Elias in theise wordes, that the child
v. 20. / was not dead, but lay in a traunce. O Jehova my god, wilt thou
so afflict the widow, and kill her sonne: ergo he was not killed
as yet. Then saith Elias O lord let the childs life come again,
lett hym lyve, and not die: let hym recover his sences, let hym
come to hym self. Shub Nephes. is eloquently expressed in latin.
Colligere, so a man to refreshe, to comfort, to recreat, and to com to hym
v. 22. self. God heard the prayer of Elias and the child revyved. behold saith
Elias thi sonne lyveth. yea he is revived for so is Caia. חיה used
gene. 45. 27. for when Jacob saw the Chariots that Joseph had sent to
fetche hym in to Egipt his spirit revived, and yet was ~~his~~ he no more
החיה gene. 19. 19. dead then this child. so is Caia used, to comfort to revive to make
לְהַחֲיוֹת נַפְשִׁי alyve, and yet both was not dead. Lehacheroth Naphshi. If I shall
walk saith David in extreame danger, thou revivest me, thou com-
fortest me, I would alledge an hundreth places to this effect, if the
J Neshama. matter weare not evident, as concerning the childe, thus saith
pagnine: he was thought to be as one whose sences & motion ceased,
and breathing appeared not. but as neither Daniel nor Loth were
100 dead though they weare revived, no more was this child, though
lyeng in a traunse. /

con

The Order of a Christian common wealth /

God in Paradice setteth out the forme of a Christian / common wealth: Thou shalt not eat of the frute: 1 The Law In the which wordes are contayned the tenne commandements. /

He made to hime selfe a false god and an Idoll in that he gave credit to Sathan. he toke the name of god in vayne, when he Imagyned an other name under heaven, where in he shold have solace / He violated the Saboth, in that he turned that day in to iniquitie where in he shold have served god / ffor every day then, was the Sabboth day / And so Lost that everlasting Sabboth which paul descrybed. heb. 4. 9. dishonoreth his parents the blessed Trynytye, for god was his ffather. Luc. 3. he killed 2. Gospell / both hime self and all us. / He lusted unlawfully, and stale away the frute &c. /

2 God by his word taught the Gospell, in specifienge that the seede of the woman shold bruste the serpents head. /

God by his power

3 Adam called to repentance practysed both these functions, bothe in publishinge the Law, and the threatninges and ponishments therof to the malefactors, and the Seede, Gospell, and remyssion of sinnes to the penytente /

4 The like did Seth, Enoch and Noe who beinge the preacher of rightuousnes, and inspired by the spirite of god, told them that god wold geve them. 120. years to repent in, / Read gene. 6. 3. 1. peter. 3. 20. / 2. peter. 2. 5. and Seme did the like who is called Melchesedec, that is to saye

the kinge of rightuousnes, for his godlynes, as ye have, Gene · 14 ·
18 / Psalm · 110 · 5 · and Melchisedec gave tythes to Abraham to
supplye his necessitie / ffor Abraham gave none of his pray to
Chodes word Melchisedec, for he saide he wolde not have somuche as a threed of his
spoile, Gene · 14 · 20 · 23 · and he is called Cohen, and
Cohen by the same name Cohen, were the Sonnes of David called wthout
any popishe orders · 2 · Samuel · 8 · and Potepher · Gene · 41 · 44 ·
and Hira Davids Councellor was also called ~~[illegible]~~ Coh
~~[illegible]~~ · 2 · Sam · 20 · 26 · and Zabul Nathans Sonne · 1 · kings
4 · 5 · yf all these practysed both these wth the Judges and kinges
as is evident. / Then why shold not all they that feare
god, that learne his lawe, practise the same in all assemblies,
which thinge is requisite and required · Psal · 2 · 10 · yf they
be not ashamed to be members of Christs body, why are they ashamed to
do theire offices, to folowe Christ, whoe without any externall
orders or ceremonies preached the Gospell, Luke · 4 · Every
man knoweth that David did not only teache, but
also wrote many godly workes, read his psalmes wch
passe all preachinges. Psal · 51 · 14 · 15 · 16 ·
Confere psal · [illegible] · 8 · [illegible] church and pamanem, is to
feede with the worde, and governe wth the sworde, and
Salomon preached the scriptures, Preacher · 1 · 1 · and
throughout the proverbs, wch can not be denyed Proverb
4 · 1 · 2 · Confer · 2 · Sam · 7 · 8 · Psal · 78 · 71 ·
Preacher · 12 · 11 · Josephate sent princes to preache the
word. Read · 2 · Chronic · 17 · 7 ·

The maner and costome of the Jewes.

The manor of the Jewes was not on the Sabothe daies
to goe to churche [illegible] to heare the Latin service
or Englishe, or to heare a preist or minister preache,
and [illegible] understande [illegible] nor the [illegible] of
the Scriptures, but to delight the audience with
fables, lyes, and [illegible] as some doe.
111 they teache before the learned. Neither can they out

Minister or Bishopp, have all the guiftes of the whole bodie, as ye may reade. 1. Cor. 12. / 1. Cor. 14. but every man a severall guift, and ye heare daylye suche as have none at all. / How manye can interpretate sincerely, prophesy and instruct without errours? governe prudentlye, or understand the tongues effectually etc.

The Jewes came togeather and interpreted Moses and the prophettes, of what degree so ever they were of, none excepted save only women, 1. Cor. 14. 34. this order observed Christe, Luk. 4. for after he had heard other reason and interpret the text. / stood upp and gave a signe, that he wold utter his guiftes ~~[illegible]~~ wch custome sayth Pelicane and Otho, remayneth as yet in all reformed churches, or ought to doe. /

The lyke did Paule and Barnabas. Acts. 13.

But here, (say some) they were admytted by the Seigniorie, wch is not soe, for before this, Paule preached wthout any of theire orders, reade Act. 9. 20. 21. 29. etc. And it was the holly ghoste that sent them out Act. 13. 4. The like they did at Iconium, Lystra and Derba etc. Act. 14. 1. 6. This did Appollo, this did Aquila. / And what orders Appollo had, it is specified, Act. 18. 24. 25. 26.

οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου.

No man was excluded, sayth Hentenius (though he was a papiste) that had the guiftes of what soever tribe he weare of. / was not Esaye and Daniel of the tribe of Juda, those of Isacar; Amos and Jonas of Zabulon. Agge thought to be the sonne of a gentile prince Assuerus, was not Jobe an Hussite and the apostles figured all xpians, wch now they terme the Laytie, neither gave he to them any other orders or lawes then to all xpians. / what were the apostles before Christes last supper? They answeare wth Bead that they are layt men. / ffor sayth Bead, before the last supper they weare lay, and at it, they receaved orders, and after the resurrection, power to forgive sinnes. Read Pollidor. 4. c. 6. But before the last supper, they preached, Ergo they preached beinge lay men. / The distinction of the Laytye and spiritualtie was firste mad by pope Felix, and Boniface, aboute the yeare of Christe 532. then began the quire and chauncell for the clearkes, and barred the simple people beneathe in the body of the churche, and called them lay men, of λᾶας a stone, as [illegible] as a block or a stone, ignorant, lewed, Carnall, prophane and vassalls.

Pope Felix and pope Boniface, were the firste authours of the distinction of the laytie and spiritualitie and then began the quyre and chauncell for clearkes. /

☞ Orders

Then Stephen in the yeare of Christ . 7 6 8 . decreed that no man should be Pope, unlesse he shold take Orders, whereas before, they weare none other but of the Laytie, and of the best Christians./ Leo

☞ Of Leo

the · 4 · decreed that no Lay man shold be in the Chauncell at the masse tyme. Nicholas the first, that neither Emperour nor the nobilitie, nor any other shold iudge of the Popes doinges nor to be in any generall councell, but to be subiect to the Pope under paine of Damnation ./

Polydor

Gregorie the · 9 · Lib · 5 · Tit · 7 · chap · 12 · and in the eight title folowinge chap · 14 · maketh act, that no Lay man ~~might~~ shold preach of what soever degree, least that it shold defacte and deminyshe the authoritie of the Spiritualitie, and least saith Polidor, that we shold be ~~inferiour~~ inferiours to the Gentyles./ we have for theire Flamines Byshops, and for theyr Archeflamines, Archebishopps, And about 300 · yeares agoe, in the time of king John, began all these Cathedrall Churches wth their appurtenaunces and Byshops thousande./ They weare Lay men, and Lay men wthout orders wch first instructed the world with the Gospell, as the 70 · disciples, as Crescentius in ~~[illegible]~~ Fraunce, Josephe of Arimathia in England, Maternus, Eucherius and Valerius in all Asia, Luke in Bithinia, Clemence in Gallia, Lucius Cyreneus beside Danubius, marcke in Alexandria of Egipt, Trophimus an other of Paules disciples at Orleance, Nathaniel about Rochel and Burdeaux, Fugatius and Damianus in Britania in England and Scotland . Pimithies in Candia, Apolinus at Rome, Bardasanes in Mesopotamia, Frumentius in Inde, Edisius Pantanius in Inde./ Origen and Asian interpreteth the Scripture at Rome, victoring the Senatour and Consull at Rome, interpreteth Paules Epistles in the yeare of Christ . 3 1 3 · Heremyts and Monckes, Labored wth their handes and taught the people, havinge no degree in the universyties, nor Orders and were no priests, afterward Pope Siricius made them priests. The Heremytes Paulus Thebanus and Anthonius weare famous, bothe Egyptians in the yeare of Christ . 3 6 2 · Hillarian in Syria, Amon Eutichianus

Pollidor · 4 · c · 12

· 1

Lay men without Orders, first instructed the world with the Gospell ./

Bardasanes

1

112

Martinus a noble man in Pannonia, Amonius Evagrius,
Macharius, the noble man Hormisda preached every where
and Sweneus that had an .100. men wayting uppon
hime, and Waldensis, Innocentius the .3d. in the yeare
of Christ .125. sayth that ther is none a priest but he
that taketh Orders, either of the pope or of some Catholique
Bishoppe, But neither Adam, Noe, Esaye Christ or his Apostles took
orders of the pope, or of any Byshoppe./ Ergo they were no Priests,
but they weare a holly people, and the Royall priesthoode and
published Christs doctrine and miracles .1. pet. 2. 9. c./

They that are both of one authoritie cannot give orders to the
other, but a priest and a Bishop are bothe of one authoritie etc. He
is both a Bishop and an Arche byshop sayth the comunion booke that
feedeth his sheepe,/ what is he that feedeth theme not? he that geveth
the holye ghost to priests, whie then can he not give it as well to
all men? bothe by scripture and by the communion booke,
☞ every priest is a Bishopp./ But the Vicar of Croydon is
a priest, ergo by the Communion booke he is a Bishopp what
uppongeve 2. Som. 27. — are they that presume to give the holly goste, or they that presume to
and geve 1. Som. 6. — receave it? he is no deacon that ministreth to the poore./ Chrisostome
and. 7./ — willeth laymen to confer the scriptures, to reason, iudge, dispute and to
teache them to others./ Hierom writing uppon .2. cor. 13. v. 11. sayth
that there Paul exhorteth all men even the laitie, one to exhorte
another, and the like he hath uppon the .3. coloss. v. 16. where
Euseb. 6. c. 20./ — paule willeth one to teach another. Origine a lay man taught at
Cesarea in the presence of the Bishopp. The lay man Eusebius at
Lerandis, paulinus at Iconium, Theodorus at Synadis, and Lawfulle
for the Laytie to saye there myndes in generall assemblies./

BRITISH MUSEUM

The office of hime that is of the royall
priesthood, and of a Cristian, of what
soever degree hee be of./

1 office to preache — The first office and principall, is to publishe and preache the worde,
2. Cor. 14. — wch is as necessarie for every Christian to preache, as to eat and drinke,
* Joel. 2. 28. — for it is prophecied. Esay. 54. 13. Jeremy. 32. 33. and alleaged of
act. 2. 17. — Christ, John 6. That all Christians sholde be διδακτοι του θεου, taught of god
Esay. 44. 2./ — and in Joell it is aded that this gifte of preachinge shold be geven to every

man; and there, in the .23. vers of Joell was Ezechias a teacher to instruct the
i. pet. 2. Israelytes wth sound doctrine, by whome Christ was figured./ Peter comma-
undeth all men as I sayde before, to shew oute his vertues, power, grace and
dignitie, and what ells is that, but to preache the word; but (saye they) peter

speaketh there of a spirituall and generall priesthood, and
there is another speciall./ Let vs have the spirituall and they the
speciall./ If every man be a member of Christ, then hath every man
i. Thess. 5. v. 19. 20. a severall gyft which he is bound to vtter. Rom. 12. v. 6. confer
read Theodoret vpon this place diligentlye. i. cor. 12. v. 7. 8. 9. 10. &c. There were among the
Thessalonians, that forbade prophesieng, and the interpretacon of
Scriptures, because they wold have all men to depende of them./
Nay saith paul, one of you must teache another, quenche not the spirit,
for it breatheth where it pleaseth it. dispise not prophesieng &c.
Lett hym be iudged by the Auditorie, before he be putt to silence.
i. John. 4. v. i. for the Auditorie may appoint whom they will to
give lycence to the speaker and to inhibit as the proverbe doe./

Lett twoe or three speake at one tyme, and let the rest iudge. i. cor. 14.
v. 29. for you may all interpret one after another. v. 31 &c.

There must be twoe or three at a tyme./ now, some one Bisshopp, sed raro,
or some one Curat, taketh all vppon hym, like Psichicus in Tertullian,
or a Pope to iudge all, to forgive synnes. &c./ The ~~Cyprians~~ Ciprians,
Cyrenensians preached at Antioche. act. ii. v. ii. 19. 20. and
there were all the disciples of Christ first called Christians.
Lay men weare at the Councell of Nice and disputed./

The second Office is to Baptise: and this did the Monkes in the
primative churche which were lay men./ If lay men maye
preache (for there were none other in Christs tyme, and in many
yeares after) muche more to baptise, wch taketh his effect of
the word./ what weare they, but lay men after the death of
Stephane, dispersed, and preached throughe all Jurye and Samaria.
act. 8. v. i. act. ii. v. 19. If the Apostles signifie and figured
all Christians, then were theise wordes spoken to all: Goe baptise
in the name of the father, the sonne and holye goost. Hierome
libro de baptismo against Luciferianes giveth authoritie to the Laytie to baptise,
and so doth Tertullian./ If Communion were done by every
man, why not also Baptisme, for they are bothe one in effect.
113 i. cor. 10./ phillipp Baptised the Samaritanes. act. 8. v. 12.

act. 10. v. 47. 48. / paul and Sylas did the lyke. act. 16. v. 33.
Ananias Baptised paul. act. 9. v. 18. act. 22. v. 16. the
Laytie are called the Brethern and disciples of Christ. /

The third office. /

3 The third office is to mynister the lords Supper. Paule willeth all the Corinthes to receave that which he had taughte them and had receaved of the Lorde, and willeth them to shew the lords death till he come, and to preache remission of Synnes by Christ. /

The Jewes in their pascall used this order, the good man breaketh brea[d] and taketh the cupp, after he had gyven thanke, which Custome Christe followed: and the same order paule prescrybeth to the corinthians. / they receaved it at the table, neither did any priest delyver it. / yf every bodye of the howse, toke a pece of the paschall lamb, and the Corinthians ha[d] their tables and meate, why shold not invente a new order! what priest delyvered manna to the Israelites? /

meat in the lords Supper

The fowrth office. /

4. To bynde, is to pronounce unto the obstinate, and impenitent, Dampnacion, mathe. 18. 17. I bynd my selfe when I will not repent. I louse my self when I confesse my fault, and repent and detest my former lyfe. / theise kayes saith Augusten carieth every man with hym when he dyeth: for either he parteth penitent or Impenitent. /

To bynde. /
To louse. /
The kays. /

The fift Office. / is to Sacrifice. /

5 The fift office, is to Sacrifice: but the Epistle to the Hebrues taketh away all externall Sacrifice. / Therfore to every Christian it remayneth that he kepe his bodye a pure Sacrifice to god. Rom. 12. 1. Malachie. 3. /

The Sixt Office. is to pray one for another. /

6 The Sixt Office is to pray one for another as we are Commaunded

The Seventh office. /

7 The Seventh office is to Judge and discerne Doctrines, which is common to all, as the thessalonians and Berpenses did. act. 17. 11. / 1cor. 14. 29. 1. John. 4. 1. /

The Order that Ambrose wold have Christians to follow. /

Let hime (though he be better in estimacion) give place to his inferior, who may have also the guift, that is not gyven to the superiour. p. /

This is the tradicion of the Sinagoge, which paul wold have us to follow, beca he writeth to Christians. / for the Elder sorte in dignitie, sate in Chayres and disputed, other uppon benches: the lowest sort, on the pavement upp

Matters, unto whome, if any thinge were revayled, them willeth
Paul also to have place: neither to be dyspysed, because they
be membres of the same body. / Thus saye Ambrose wth more /
And Theodoret sayth that this ordre contynewed unto his tyme. /

The presbitery. /

Zechenim. / Gene. 50. 7. / The Elders cownsled and preached and notwithstandinge stopped
not the gifte of Eldad and Medad. Numb. 11. 26. / They are joyned
wth the heads of the people Deut. 5. 23. and wth Judges deut. 21. 2.
and wth the heads of the people Deut. 29. 10. and wth the heads,
Judges, and other magistrates Josu. 23. 2. and wth princes Judg. 18.
2. / Thus it is evidente that the Elders, did nothing wthout the magestra
tes, they made traditions, and condempned Christ, but not withowt
the other. Math. 15. 2. Math. 16. 21. math. 23. 26. 3. 47. 59. in the
wch last verse, the whole assemblie is called Synedrion, Math. 27.
συνέδριον. 3. 41. / mark. 14. 53. 55. And though the Romaines had taken
pompeyus the first that did it. Joseps. 12. 2. away from Synedrion or Sanhedrim, I meane from the presbitory
bell. i. 5. / or Seignorie all power of lyfe and deathe; anno mundi. 3903. before
Christ, 60. yet was it permitted to them to aprehend and imprison
math. 10. 17. 18. / malefactors and to punishe them. / They shall scowrdge you sayth
Christ in their Sinagogues, but as I suppose, their auctoritie was
but in those things apperteininge unto their lawes and in suche things
they had not only authoritie to punishe, but also to crucifie, persecute,
scowrdge and kill. Math. 23. 34. /

Though Antipater had made Phaselus ruler at Jerusalem, and Herod
in Galiley yet durst they not abolishe Synedrion. Joseph. 14. c. 17.
anno mundi. 3919. before Christe. 44. /

This assemblie is called also Presbyterion. act. 22. 5. Luk. 2
66. /
Synedrion. / συνέδριον. / They shall bring you before the councell or assembly, or
seigniory. math. 10. 17. 26. 59. act. 4. 15. / They called togeather
γερουσία, συνέδριον καὶ πασαν την γερουσιαν. The councell, and Senat
act. 5. 21. 6. 12. 22. 30. 24. / The Synedrion was of twentie
three men, and determyned all capitall matters, he that calleth
o by the great assemblie. / his brother villayne, false knave or suche like was Judged by
them. / He that calleth a man a very foole, or an asse, in dispite,
shall be judged by the Judges, wch is called the great assembly
4. crisis. / Synedrion. / he that is angrye wthout cause shall be Judged by ii
114 men, who shall examyne what he meaned to doe in his rage. /

Now that Magistrates are Christians, and the Prince chief Governour, as well in matters Ecclesiasticall as Cyvyle and politicall, why shall not they, to meane the nobylytie and other inferiours magistrates being wyse, learned, discrete, and of experience, punishe all maner of offences, ~~progravitate~~ delectis and also correct the ~~ignorant, dispute~~, obstinate, comfort the penitent, teache the ignorant, dispute, reason, reprove, confute, and redresse all enormityes, and be of the Seigniorye, and not a few as they call them of the spiritualtie, seinge that whosoever hath the spirit of Christ, is spirituall, the child of god a member of the mistical body, a Citizen of heaven &c.

Of Christian Equitie./

Why the honorable, the worshipfull, and inferiour magestrates and Officers [illegible] of [illegible], learning, knowleadge and experience be of god, and [illegible] of Christ, and suche as ought neither for fear, favour, or any other [illegible], decline from equitie, whye shold not they accordinge to gods worde, and [illegible] Conscience, decyde all Controversies in every shyer, Judge [illegible], and pacifie all contentions betwen man and man, without [illegible], [illegible], Covetus, gredy lawiers, whoe do say: God forbyd that our law shold be ruled by the word of god, for than can not we stande, ~~and~~ [illegible] neither the Canonist, Civile or temporall and common lawe, [illegible] by the word of god, but by the inventions and traditions of man, for money will defend any parte, be the matter never so false,/ For by their [illegible] and sinistrall occupations, and malignat sleightes, they mak whit blak, and blak whyte./ They purchase (lyke unto the bisshopps and Cathedrall Prebendaries) Lande, Livinge, Lordshipps, Towns & Countries, by evill gotten goods Pauca sapienty./

Doth not my next neighbours and parishoners, know best my matter whither it be in Controversye and title of lands, or moveables,' and shall not these [illegible] and determyne of worldly matters, that shall Judge the Angells,

Let honestmen of every degree, [illegible] the [illegible], Presbytery,

John Harington

Synedry, or Shanedrim, I meane a Christian assembly,
to testefie before the wise Counsaylors, Justices of peace
and others, and utter their knowledge and Conscience,
and the Seigniorie to gyve sentence./ Yf this weare sincerelye
and Christianly done, to what use weare our [illegible],
commissaries Cathedrall Churches, fflamynes, Archeflamynes,
or any other inventions, or traditions of our Elders,
wch Peter calleth patroparadoton, and Condempneth./
finis./

1 · Petter · 1 · 18
Ezechiell · 20 · 18 ·

[redacted]

A b c d e f g h I k L m n o p q r s t u w x y

John harington his Book 1689
I John Harington his Book 1689
John Harington his Book
John Harington his Book
John

Reſ by hiſ Word
Bath

BRITISH MUSEUM

This Word

This

JOHN

V. Whether it be Dampnation for a man to kill hym selfe. The speakers in this dialogue are: Samuel. Saul. and Salomon.

The Argument of this Booke./

Samuel obiecteth, and uttereth those reasons, which do not only
reprove hym, (as for example Saul,) who either would, or
doth kill hym selfe, but also he that killeth ~~hym s~~ another.
Saul proveth, that in Case it is Lawfull to kill hym selfe,
neither is god ~~therwith~~ offended. Salomon is as Judge, and
Confuteth those arguments, which ~~are~~ contrary to the truthe,
and Judgeth according to the word of god./

Gene. 9. v. 6. — Samuel. Whosoever killeth a man or Woman, shall be killed,
for he killeth hym, that is Created unto the forme and shape
first Argument. — of Christ, who is bothe god and man, and also is condempned
without repentance. For if he, that in despite calleth another
Rogue, Villaine, rascall, or suche Lyke, shall be presented
2. ureship. — before the Elders and [2] Magistrates, and therto answeare
Math. 5. v. 22. — whie he did soe, and what he meant: And if he that
shall call another ffoole or Idiote, shall be Dampned to
Hell fire: howe muche more he that killeth hym selfe./

Saul./ Adam did not only kill hym selfe, but in hym also
all us, and notwithstanding he was not dampned but saved
wisdom. 10. v. 1. — as is manifest in the Booke of wisdome. besydes that he
repented./ no syn dampnable if a man repent unfaynedlye,
no syn pardonable without repentance, and amendment
of lyfe. That Adam was sinfull, mortall, and cause
of his owne Dampnation and ours, paul discourseth plainly.
2. Ro. 2. v. 12 — as by one [2] man Adam came syn and deathe upon all men:
So by one man Christ, peace of Conscience and lyfe./
It can not be denied that I was impenitent, or obstinate. for
I confessed my fault, and repented./

Salomon. Repentance is the kaye that openeth the Lock, and
the hyghe waye to immortalitie. ffaithe without feare is
desperation. Workes, without humilitie, is Arrogancye, as
3. luke. 18. — you see in the [3] pharise: humilitie and an humble spirite
116 Leadeth to felicitie./

1./ i. Chro. 10. v. 13. 14. Samuel. Is it possible that Saul repented, when as he [1] offended
god. First that he disobaied the word and commandement of
in sparing Agag king of the Amalekytes, with many fair cattell
2. Sam. 15. v. 11 as ye may read, in the [2] first booke of Samuel. Secondlye, that
3. i. Chro. 10. 13. he asked counsell of Satan, whome the [3] witche did raise uppe
in the Lykenes of Samuel, who can transforme hym self in
to an Angell of Light./

Thirdlye he killed Abimelec [4] with the other priestes in
4. 1. Sam. 22. v. 17. 18./ Nob, which is a Cittie in the [5] Tribe of Beiniamin, a Cittie
5. i. Kinge. [illegible]i. v. i. Esay. 10. v. 32. for the priestes./

Fourthly he persecuted David everye wheare./

Fifthlye it is not possible that he shold dye any better deathe
6. i. Sam. 18. v. 8. 9. 10. 11. 12. that despised the prosperitie of [6] David, that recompenced good
with evill, that was inspired with the malicious spirit of
Jehoua, that wold have nayled the godly man David, and
his owne Sonne Jonathan to the wall with a Javelen, that
was agrieved that Jehoua was with David, that commanded
7. 1. Sam. 18. v. 25. David to fetche an [7] hundred foreskins of the philistians, and
that there he might be killed of them, that commanded
8. 1. Sam. 19. v. 1./ [8] Jonathas and all his Servants to kill David. And further
9. i. Sam. 19. v. 4. it is, that Saul was [9] periured and therfore no mervaile if
he killed hym self. He promysed to his Sonne Jonathas that
he wold not hurt David, and yet the dissembling wretche
10. i. Sam. 19. v. 9./ being provoked by the [10] malicious spirit of Jehoua, meant to
ronne hym thorowe wth his Javellen./

11. i. Sam. 28. v. 6./ [11] It was tyme for Saul to dispatche hym self, when as Jehoua
wold neither answeare by Dreames, nor by Urim, nor
by the prophetts./

12. i. Sam. 28. v. 7. 18./ Can he be saved that forsooke godd, and gave credit to a
[12] witche? and worshipped the Devell in the Likenes of Samuel:
If this Spirit was Satan, in the Lykenes of Samuel, then
13. i. Sam. 28. v. 19./ is it evident that Saul was damned, for he saith, [13] to morow
shalt thow and thie children be with me. But Satan is not
only Damned, but a Suggester, a mover, and perswader,
readie to entice, willing to betraye, earnest to bewitche, strong
to envenime, of power often tymes to Conquear, to bring to
desperation, or vaine glorious presumption, the readye and
only waye to perdition./

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We do not read that he did repent before he dyed, and after
death there is no confession of a mans synn, no reconciliation,
2 no redemption, no hope of grace, no consolation, no repentance.

1./ i. Sam. 16. v. 14. 15./ Can he be saved from[1] whom the spirit of god departed,
and whome the evill spirit of Jehova terrefied and vexed
2. i. Sam. 13. v. 14. hym exceadingly. God[2] rejected hym./
3. 1. Sam. 15. v. 33./ Saul wold have killed his sonne[3] Jonathas with his javelen./
He was so sinfull that god did not, nor will not pardon
hym. He was Ambitious, Ambition is the sinne of the
olde Serpent Sathan: he was covetous, covetousnes is the
roote of all Murder and mischief. He was unthankfull
to David: Ingratitude is a vice detested of all men. He
disobaied god, disobedience is to refuse the grace of god.
He was obstinate, Obstinacye is a manifest signe of
Damnation./

Saul. You use me uncharitablye, in objecting suche horrible
crymes, and yet you may and shall understand, by this
my replye, that I bothe repented, and am also saved, ~~whoe~~
~~made me king~~ and enjoyeth the contemplation of god, whoe
made me king, and worthie of that function. For it is
god that maketh[4] kings, and setteth out a rule, that they
4. deut. 17. v. 19./ shold read his Lawe, that in it they may learne to governe
his subjects wyselye, instruct them diligentlye, defend them
from Tirannye and oppression of fforreners, and malitious
wranglers. If god whoe knoweth all, before they come to
passe with us, doth appoint a king as he did me, suche it is
that he wold not appoint one, whom afterward he wolde
utterly condemne bothe bodye and soule. It is manifest that
god called me, from seeking my ffathers Asses to be[5] kinge
5. i. Sam. 9. v. 16. 17./ and that I shold defend the Israelites from the Philistynes./
6. i Sam. 10. v. i./ God, as Samuel reporteth, annointed me[6] King over his
Inheritance. And the spirit of god[7] rested uppon me, I
7. i. Sam. 10. v. 6. 7. 10./ prophecyed, and was become an other man, god was with me./
8. i. Sam. 11. v. 6./ I[8] killed the Ammonites as god Commanded me, yet was I
9. i. Sam. 11. v. 13./ [9] mercifull to a great sorte of them. I was so mercifull
that I saved all the[10] Keinites whom I might have killed./
10. Sam. 15. v. 6./ Did not I confesse my ~~faults~~ offences and repented that
I had not killed Agag and his? Did not I after that I
had offended god, and confessed my fault, worship[11] god?
11. i. Sam. 15. v. 31./ Did not Samuel goe with me, and see me do it? Whoe can
denye but that I am saved, seing that the good[12] spirit of
12. Sam. 16. v. 23./ god rested uppon me, and the evill spirit went from me?

It is evident that I did not onlye call for mercye to god, but alſo
1./ i. Sam. 24. v. 19./ acknowledged that gentlenes that David ſhewed to me.
2. i. S. 26. v. 21. I confeſſed[2] my fault and myne offence: I was well mynded,
and ſo valiantly affected, that rather then I wold come in
to the hands of the uncircumcysed philiſtines, that I
3. i. Sam. 31. v. 4. thruſt my ſelf thorowe with myne owne ſword.[3] / And
4. Josephus. 7. c. 15. this my fact Josephus[4] a great learned man commendeth ſo
moche, that for my magnanimitie, I am worthie eternall
memorye: for my Juſtice, fortitude, and prudence, com=
parable with the beſt, and they are moſte valiant and
praiſe worthie, that follow Saul, whoe is an example for
the poſteritie to follow. / Was it not better for me
to kill my ſelf, ſeing that I ſee death preſent before myne
eies, then ſuffer myne enemies to abuſe me ignominiouſly
to tryumphe over me diſpitefully, and to revile me, moſt
contumeliouſlye. If a man be condemned to dye, is it any
matter whether he or the hangman ſhall tye the halter
about his neck, and caſt hym of the ladder. Did not
the Martirs of Quene Maries dayes willinglye offer
them ſelves to the flames? were they therfore reproved?

If I had come in to the hands of the philiſtines alyve,
they wold have labored, and forced me, if god had not
bene with me, either to have forſaken Jehova, and to
have worſhipped their Idolls, or wth the exquiſite torments,
to have blaſphemed god, diſhonored Jehova, and offended
the ſpirit of god. If myne eye or any member lett
me from god, I ought rather to cutt it of then to incurr
the heavie indignation of Jehova. It is better to enter
in to the kingdome of heaven wth one eye then wth bothe
into hell fyer: he that will ſave his ſoule in the next
lif, he muſt looſe his lyf in this. /

An Obiection./ You may obiect that Satan ſaithe, in the likenes of
Samuel, that Saul ſholde be with hym to morrowe.
This I anſweare, that the devill is a lyer, and the
The devill a lyer./ ffather of lyes, and all that he doth in this hiſtorie
are lyes, and therfore lyed in ſaieng, that Saul
ſhold be with hym. /

David rendereth thanks to the Jabuſites that they buried
Saul ſo honorablye, and ſaid that god was therwith all
pleaſed, and it was a thing acceptable to hym. If
god was pleaſed for their diligence about the ffunerals

moche more he was pleased with me Saul, for whome theise
ffunneralls weare celebrated. for hym that is in hell, there
is nothing profitable, neither is his ffunneralls to be esteemed
more then Satans, wherfore David knewe that I was
saved, and David calleth them the blessed of Jehoua, ~~for~~
for that whiche they did to me Saul being dead: yf I had
~~called them them Cursed~~ bene in hell, they wolde and shold
rather have called ~~them~~ them Cursed then blessed./

b. Jonathas.
Abinadab.
Malchisuham

Moreover Satan telleth a detestable lye in sayeng that
I and my Sonnes shold be with hym in hell, when as
it is most manifest that Jonathas was faithfull, godly,
and the Shield of god.

To your first Argument./

You have answeared for me, for ~~without~~ I say lykewise
that without repentance he is Dampned. But/
how know you that I did not repent, are you of
gods secreat Counsell? What if I repented in that
moment, that I was uppon my swoorde? you object

An Objection./

that it is not written that I repented: no more it is
specified in scripture playnly that our Judge Salomon

Salomon saued

did repent! yet it is no absurditie to saye, that god
wold not utterly forsake David nor his ofspring,
and he was a figure of Christ, he wrote after
his fall, that noble booke called the preacher./

All the rest of your presumptions, arguments, and
Objections tend to this end, that I offended god in not
killing Agag and the Amalechites, and in killing
Abimelec with his priests in Nob, and in raising up
Samuel, and in persecuting David, all theise offences
are wasshed away and pardoned by repentance.
I called for mercye and obtayned it. Neither doth
he offend god, that killeth hym self, rather then
to displease god, either with denyeng hym, in being
compelled to serve other gods, or to lyve in suche sorte
as he can neither publishe Religion, nor so lyve, that
he can profit his Contrey./

k. Samson.
Jud. 13. v. 24. 25./

Samson whome Jehoua blessed, and fortified
hym with strengthe, killed hym self. He, desyring
god to strengthen hym, pulled downe an howse, the
fall wherof killed hym with the Philistines.

o. Judges. 16.
v. 28. 30./

118

i · Josephus · 12 · 5 ·

i
Hircanus prince of the Jues, being the last of the stock of David killed hym self for feare of Antiochus Epiphanius, in the yeare of the worlde · 3803 · when he had raigned · 16 · yeares · /

4 · rasis · 2 · math · 14 ·
37 · 41 · 42 · 45 · 46 · /

Resurrection ·

Rasis an antient Senatour of the Jues, for his love toward his Cittie was called the father of the Jues, killed hym self, rather then to come in to the hands of his wicked enemyes, and to suffer suche dispite as they wolde have used · He being dead in a maner, and standing uppon a rock, did throw his bowells among his enemyes, desyring and prayeng the Lorde of his lif and spirit, that he wold restore them againe, and thus ended he his lif · /

Cato · lact · 3 · 18 · lact ·
· 3 · 17 · Cleombrotus
Cicero · Tusc · i · /

Cato Uticensis killed hym self, knowing that Cæsar had conquered pompey · Cato and Cleombrotus Ambraciotes with many other moe, after they had readd plato of the immortalitie of the soule, and of the felicitie that followeth death, killed them selves · /

socrates · cic · Tusc · i ·
plato in phædon ·

Cicero · Tusc · i ·
Heaven

Socrates in a Booke called phædon, written by plato, willeth that no man shold desire to depart this lif untill god call hym, no more then he that is laide in prison tyll the Magistrate call hym out, when as god shall give a iust cause saith Cicero, as then to Socrates, now to Cato · Surely the wise man goeth joifully out of this darknes in to that light : neither doth he breake the Chaines of the prison, wch thing the lawes forbid, but as lett out by a Magestrate : even so that his soule maye be called out by god ·

· Why socrates kylled hym self · /

the like story in all pointe ys of Theramenes condemned by 30 · tyrants not withstanding he was one of them, whom the lacedemonias chose to governe Athenes, when thei had over com them · /

Socrates had this cause to kill hym self, when he was cast in prison, by the commandement of the eleven Magestrates · bycause that he mocked their Idolls and gods, which were in Athenes, he might have bene delivered yf ether he wold have desired Crito a philosopher to have bene his freinde, or have red an oration, that Lysias had made for hym · but he wold nether have patron to defend hym, nor wold desire the iudges to be his freinde : but stoutly dyed, and drank the poyson, which the hangman brought hym in to prison sayinge unto Aritus his extreame enemy and accusar, I bring the good lu

Socrates iudged by the oracle of appollo to be the wisest of all greece dreamed that the thyrd day after he shuld dye · /

when he had that deadly cupp in his hand mixed with cold Hemlock he spake, not as one that thought to dye, but as one that seemed to ascend in to heaven · and he sayd that they that lived a godly lyf, shold go to heaven · /

Themistocles a famous and valiant Capitane of Athenes killed hym self wth drinking of bulls blude, for though he had expelled Xerxes wth his great army out of Greece notwithstanding his unkynd citizens banished hym : then went he to his enemyes Xerxes, who entreated hym lyberally and sent hym wth an army, against

Magnanimitie

ckenes and feare that he shold betraye persons that put his trust in hym or destroy his native contrye, he killed hym selfe/ yf fortitude be the contempte of sorow and death: yf death be appointed to every man before the creation of the worlde, yf death be the decree of nature, and the waye to felicitie, then ys yt no matter what death a man dyeth. the cause of death ys to be considered: and yf a man voluntarily kyll hym selfe, ether for the preservation of his contrye, or for some other necessary cause: of suche, read Valerius Maximus and Cicero Tusc. 7. ⊞

Death

The cause of death ys to be noted./

⊞ think and saye the best of hym

A man considering the force of destinie, the inevitable decree of almighty god the mysery of this life, a wounded conscience, the felicities of the next life, and his owne disposition, for no man knoweth what ys in man, but the spirit of man, which is in man, yf he do suche an acte, yf I shall live to blaspheme god for feare of tormentes, and therby to offend god, and so to heape sinne uppon sinne, I were better to chuse suche a death as I am persuaded my nature can best awaye with all, and so after prayers and inwarde and outwarde supplications made to god, to comit me to the mercy of god, whether to lyfe or death as it semeth best to his mercifull maiestie./

· cor · 2 · can, or shall
t be mancipated to
erdition ?·/

Sr James Hales knight

After this sorte dyd syr James Hales knight dimitte hym selfe. for he went halfe a myle from his owne house all alone, though he had many servants but then as yt cam to passe none with hym, he sate hym downe uppon his knees at the river syde, harde by Canterbury, about half a myle from his house, he layde away his purse and girdle, he sate downe and prayed about an houre. people did se hym this do, and when they sawe hym put downe his head in the water, they came towarde hym supposinge that he was washinge his handes, but when they saw that he did not come out of the water, they made hast but came to late for he was dead./

This continuall prayer, and fervent supplication uppon the ryver bryme Joined with his [illegible] honest, iust, temperate, and vertuous lyfe, might very wel seme to b[illegible]ifie this kynde of death./

he being a iudge of this realme, did wth muche clemency iudge according to Equitie with out all affection, nether wold he gyve sentence before he had as yt were comuned wth god in his prayers, desiringe god that he

myght deale uprightly nether to offende god in suffering the wiked to be iusti-
fied and escape, nor the innocent and gyltles to be condemned./
he was an ornament to the ~~holle~~ whole realme, a poste and a piller for kent, a pat
on for the poore cliente, a feeder and sustayner of the needye, a favorer of the gos
ll, for the which he was persecuted to death doone, and a mayntaynor of true
religion, a defacer of the masse, and papistes, for he punished them that harde
masse in kent in Quene Maries dayes, according to a statute made in kynge edwar
ds dayes to that effecte. for the which Gardiner byshop of winchester cast hym in
to prison, the beginninge of all his miserye./

Samson Nether may we thinke any other of his death then of Samsons. who dare say
that ether of these are damned? may not god have mercye of whom it pleaseth
hym, even at the moment of death; yf god commande inwardlye, sayth Augustine,
who shall accuse that obedience; yf a man do it wt out the will of god, he is
culpable: yf with his will, laudable. who knoweth the will of god. we may no
enter in to the hyde and secreate iudgement of god./

Augustine sayeth, that holy women in the dayes of persecution, to avoyd such
wiked men as wold have ravished them, did rather kill them selves: and sayth
Pelagia he, the catholik church hath them in veneration. Pelagia wt her mother and
Sophronia sisters cast them selves headlonge in to a floode. And Sophronia, rather then she
wold suffer Maxentius the emperoure to pollute her, killed her self. An other no
ble woman was often tymes assaulted of the sayd Maxentius, at the length, he se
his servante for her, she beinge a godlye christian, desired that she myght g
praye a litle firste, she entred in to her chamber, and there killed her self, M
fox in the book of martyrs touchinge this lamentable history of syre James Hale
alleageth one or two mo examples, but lett these suffice. Salomon neth
do I certeinly saye that these did wel, bycause that all murther is damnable, wt o
the mercy of god. which thing ys inscrutable, and not to demande why this man, o
that woman did kyll them selves, but leave all to the secrett iudgment of god, in
whose handes we are, as potte[illegible] the potters. our iudgement ys fallible, godes ys in
sincere. I rather enclyne to th[illegible]er part, then to the worst referring all rather t
his mercy, and lovinge kyndenes, then to his secret iudgment. god ~~kepe~~ blesse us an
Anima ex Devina substantia . is an other

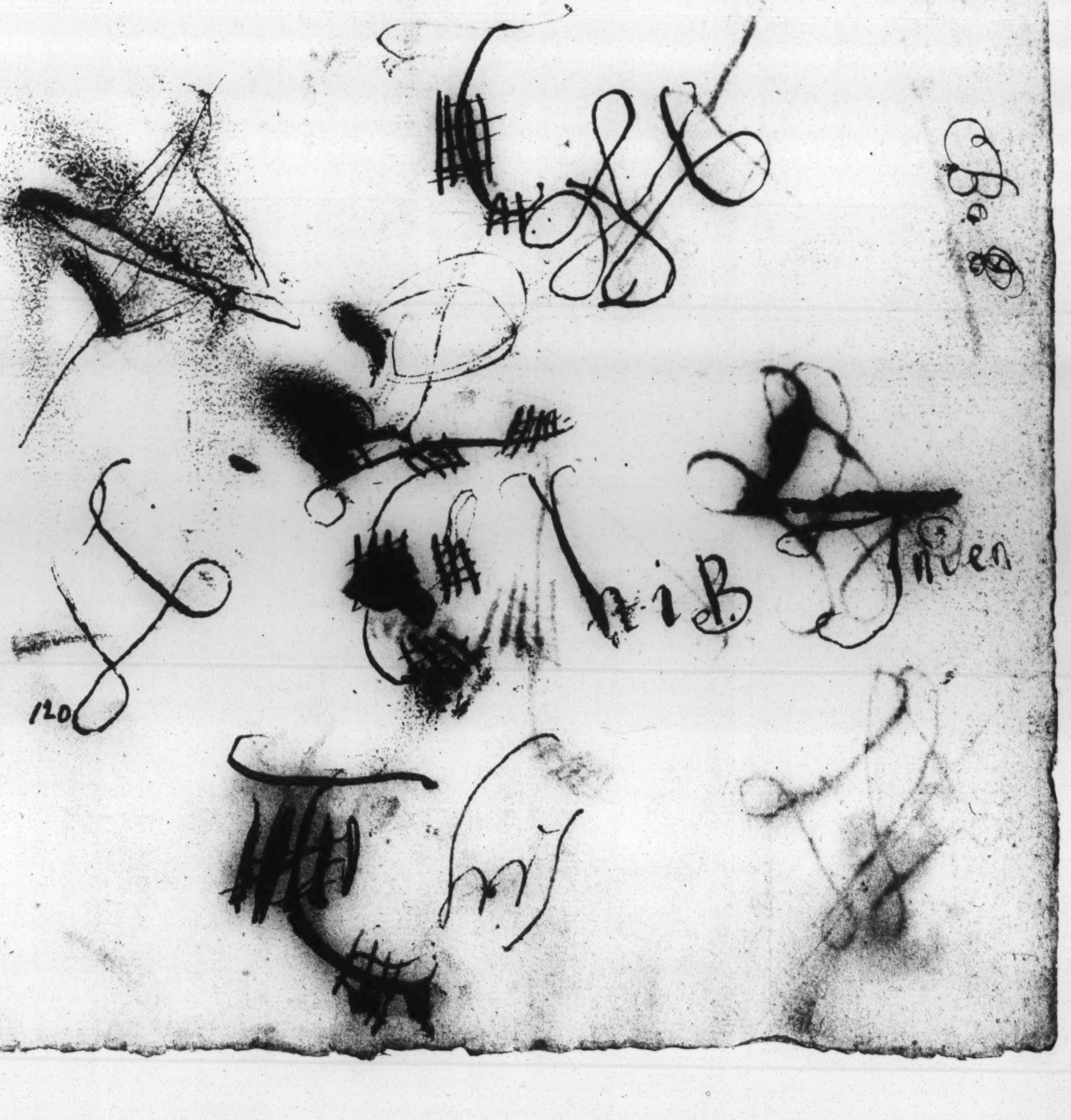
damnation Cayn kylled hym self and therfore was removed from the face of god, which
ys eternall mysery and damnation ~~for he~~ he had nether the fruition of this
earth wt quietnes of conscience neither in the next, the contemplation of the
maiestye of god as appeareth in ge[illegible] ii. 14 / Fynis 1575

Caluin Libro 1 cap: 13 § 14 ſ

Gen: 1. 2 Spiritꝰ Dei expanſꝰ fuit ſup Abiſſos vel ſup materiam informē. quo oſtenditur nō modo pulchritudinē mundi quæ nūc cernitur, vigere ſaluā Spiritꝰ virtute ſed ātequā accederet hic ornatꝰ iā tū in fouenda illa confuſa mole Spiritū fuiſſe opatū   Eſay 48. 16 Jehoua miſit me & Spiritꝰ eius. itaqꝫ Spiritꝰ ſāctꝰ ſummum habet īpiū in mittendis ꝓphetis   Spiritus ſanctꝰ vbiqꝫ diffuſus omnia ſuſtinet vegetat & viuificat in cœlo & in t̄ra. nullis circūſcribitur finibꝰ ſui in omnia vigorem transfundēdo eſſentiā vitā & motionē ipſe inſpirat. ſcriptura multis locis docet Spiritū ſanctū nō mutuatitio ſed ꝓprio vigore regenationis eſſe authorē & futuræ immortalitatis. Spiritꝰ ſāctꝰ ꝓfunda Dei ſcrutatur Deꝰ nullū habet conſiliarū ſapientiā & loquēdi facultatē largitur qd̄ facere eſt ſolīꝰ Dei. p Spiritū ſāctū in Dei pticipationē venimꝰ p viuificā virtutē Spiritꝰ. Juſtificatio noſtra eſt opꝰ Spiritꝰ ab ipſo eſt potentia ſāctificatio veritas gratia & quicquid boni cogitari poteſt 1 Cor: 12 11 & quamvis diuerſa ſint dona & multiplex variaqꝫ distributio eadē tamen eſt Spiritꝰ S nō ſolū principiū & origo ſed etiā author omnium. omnia diſtribuit vnꝰ & idem Spiritꝰ put vult. ſequitur inde ſi ei donatur arbitrium & voluntas quæ in Deo hypoſtatice refracta & recte a Paulo diuina potētia dicitur. Sepiꝰ promiſit Deus ſe electurum nos in templū ſibi nō impletur aliter quā Spiritum in nobis habitātē. ſi templū Spiritui ex lapidibꝰ facere iubemur inde diuinitas eius clare demonſtraretur ſed clariꝰ inde patet qd̄ nos ipſi iubemur eſſe templū ſibi. Act: 5. 3 mentitꝰ es Spiritui ſancto nō hominibꝰ ſed Deo Eſay 6. 9 Dominꝰ exercituū loquitur Act: 28. 25 26 Spiritꝰ ſanctus loquutꝰ fuit per ipſius prophetarum author. Deꝰ ad iram prouocatur Spiritꝰ ſanctus contriſtatur Eſay 63 10. Blaſphemia in Spiritū ſāctū eſt inexpiabilis Mat: 12 31

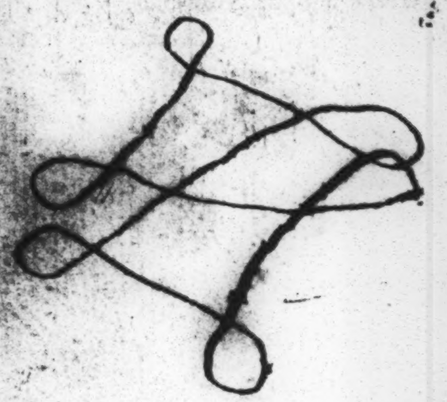
Libro 3 cap: 1 § 1

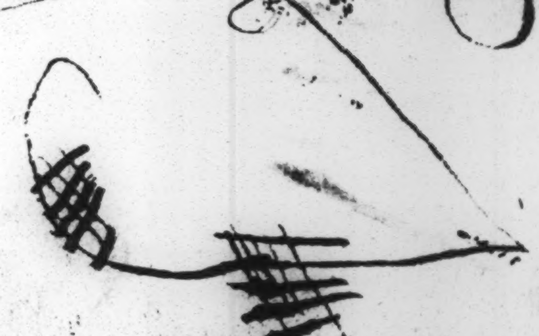
Spiritꝰ efficacia fit vt Chriſto boniſqꝫ eius omnibꝰ fruamur 1 Joh: 5 7 & 8 Pater ſermo & Spiritus 3 teſtes in cœlo   aqua ſanguis & Spiritꝰ tres teſtes in t̄ra. teſtimoniū Spiritꝰ repetitio quia ſētimꝰ cordibꝰ noſtris ſigilli vice inſculptū eſſe vnde fit vt ablutionē & ſacrificiū Chriſti obſignet. 1 Pet. 1. 2 Electi in ſanctificatione Spiritꝰ in obedientiā & aſperſionē ſanguinis Chriſti ne effuſio ſanguinis Chriſti irrita ſit ex arcana Spiritꝰ irrigatione animas noſtras eo ſanguine purgari oportet. Juſtificamur & mundamur in nomine Jeſu C. & Spiritu Dei. S Spiritꝰ S vinculū eſt quo nos ſibi efficaciter deuincit Chriſtus.



John John
Brock

Joh. Brock





John

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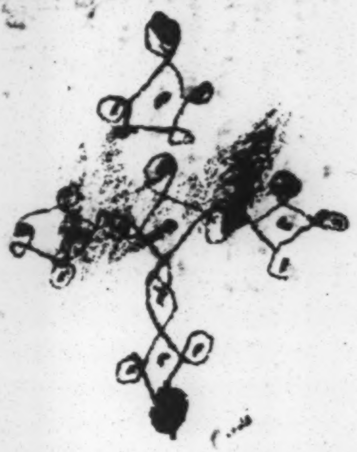

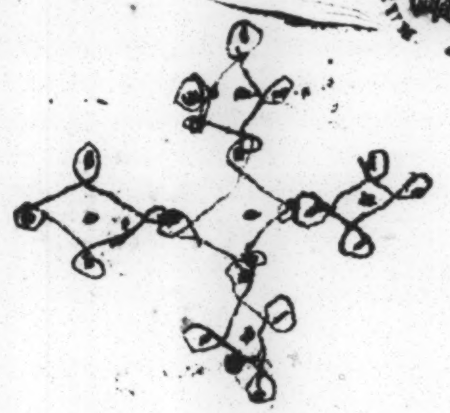

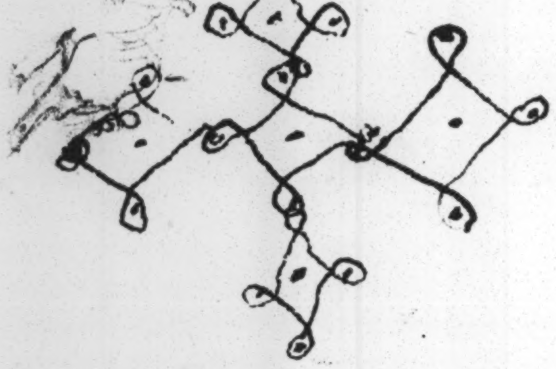

Disciple : O gloryous master I pray yow to answer me vnto my questyons that I will aske to yͤ wirschype of god & profet of manes soule that bene not growndly lernede in scripture : Master yf yowe aske to the wirschipe of god and profyt of mannes sowle I schall not be wery to lerne yowe all such, thorowe the grace yͭ he hath lente me : Disi : it is sayde that nomay wot what gode is : Mast : Alle myche as fully may to witte : gode is a gost by substance of so mych fairenes & swetnes, yͭ angelles yͭ be vij tymes bryghter then the sonne, be neuer wery nor fulfillyde of yͤ desire in hym stedefastly to behold : Dis : howe is it to vnderstande yͭ iij persons in the trinite is oñ god : Ma : beholde in the sonne iij thynges : A fyery substance : A bryght schynynge & a heate, which nay noy of theym from the other be departede : in fyery substance vnderstande the father, in the bryght schynynge the sone, & in the heat yͤ holy goste : D : why is he called father : M : ffor he is well and begynnynge, oute of whom [illegible] thynges procede : and the wisdom of hym is called the sone : D : why the sone : Mast : for like as bryght schynyng is engendered in the sone so is the sone engendered of the father : & of both forsoth the holy goste is callede love : Disciple why holy goste : Mast : for withowte ende of theym both he gygeth forth as breth, by that way yͭ all thynges ware first made of nowght, he is callyde father : by that way that all thynges bene wisely kepte frome tornynge to nowght, he is callede the sone : by that way that all thynges bene inspyrede & quyckenede, he is callede holy goste : so that the father is [illegible] endeles myght, yͤ sone endeles witty, & the holy goste endeles comforth, & [illegible] kyndnesse of all vnnite : Disi : where dwellythe god : Mast : thowght he be over all as his myght, he is substancially in the vnderstandyng heaven : Disi : what heaven is yͭ : Mast : thre heavenes there ben; one bodely that we may se : another gostly in which is gostly substance as angelles : the iij heaven is of vnderstandyng in which the holy trinite is beholden of seintes face to face : Disi howe is he god in every steade all hole, & alway togeder, & also in no steade to be : Mast : in every steade he is all, for in no stead he is of no lesse myght then he is in a nother : als myghty as he is in heaven, so myghty is he in helle, togeder ever he is, for in the same momente that he disposith all thynges in the est, he disposith all thynges in the weste & that he is evermor in every place, for in every tyme all thynges he measurith. Also that he is in no place, for a place is bodely and palpable to man and god hath no body to be palpable to man, for in hym we-

lyfe and dwelle and all thynges ar contenyde in hyme: Disti
Wotte god all thynges: Mast: yea, in so myche that all thyngs
passyde, & nowe present, & thos that be to come, redely he ~~can~~ knowithe
theym as if they ware present before hyme: for before [illegible] he
mayde the worlde, ye nombre of angelles & men, theyre ways willys & No: 556
thynges, dedes and thowghtes, as they ware all present before hym, he
knewe all: Disip: what maner of way spekith god unto an
gelles or to men: Mast: to angelles, by dyvyne brethyng, to men,
forsothe by angelles: Disip: so as god is withowt begynnyng, it is
not for to beleve, that before ye worlde was mayde he hade a solatary
lyf: Mast: yt is wrytyn, that is, in hyme was lyf, in whome
it semyth eche creature to have bene evermore invisible in predest
nacyon of god: whiche afterwarde visible to hyme creator, shewede
apartly in makynge, as a carpenter that wille bulde a howse:
firste he castyth in his mynde howe he wille dispose all thynges to
a certayn shape whiche shape afterwarde ryssyth to a buldynge, that
first stode in a depe wille, therfore god is callyde no elder then his
creatours, not of tyme but of dignite: Disip: what was the ~~gr~~
cause that he mayde the worlde: Mast: the goodnes of gode, that
there shoulde suche be, that he wolde gyve his grace unto: Disti
howe was the worlde mayde: Ma: he sayde ande it was mayde
Disti: was there any great tyme in ye makynge: Ma: in the
twynkelynge of an eye, yt is to say, as sone as thowe mayst opyn the
tre ey: Disip: mayde he all thynges on after a nother: Mast all
thynges togeder at one mayde he as it is wrytyn: qui manet in
eternum creavit omnia simul: he devidede all thynges by ~~partys~~ parcel,
in vij days: in iij days the elements, & in other iij days thos that
be in the elements: the fyrste day he mayde the day everlastyng:
ye seconde day, he devydede gostly creatures from bodely, yt is to say, light
from darknes: the iij day, the se, & all the erth: on other iij days,
the first day he mayde the day of certane howres, yt is to say, ye sonne
the mone & the sterres, in the uppery element yt is ye fyer: the seconde
day in the myddille element that is the water, the fisshys byrdys
in the inner partye of the water, yt is the ayer: the iij day bestes,
& men of the laste element yt is the erth/: Disip: doys the ele
mentys felle god /: Mast: nothyng ever mayde gode, but it fely
th hyme: Disip: ar there not some thynges withowt lif all ded.
Maisti: to god all thynges lyf & felle hyme: heaven felith hyme,
for at his comandyment it ryssyth up to go abowt: sone mone &
sterres felle hyme for they kepe theyr bowndes termes of days ande
yerys on tornynge agayne theyr course: the erth felithe hym.

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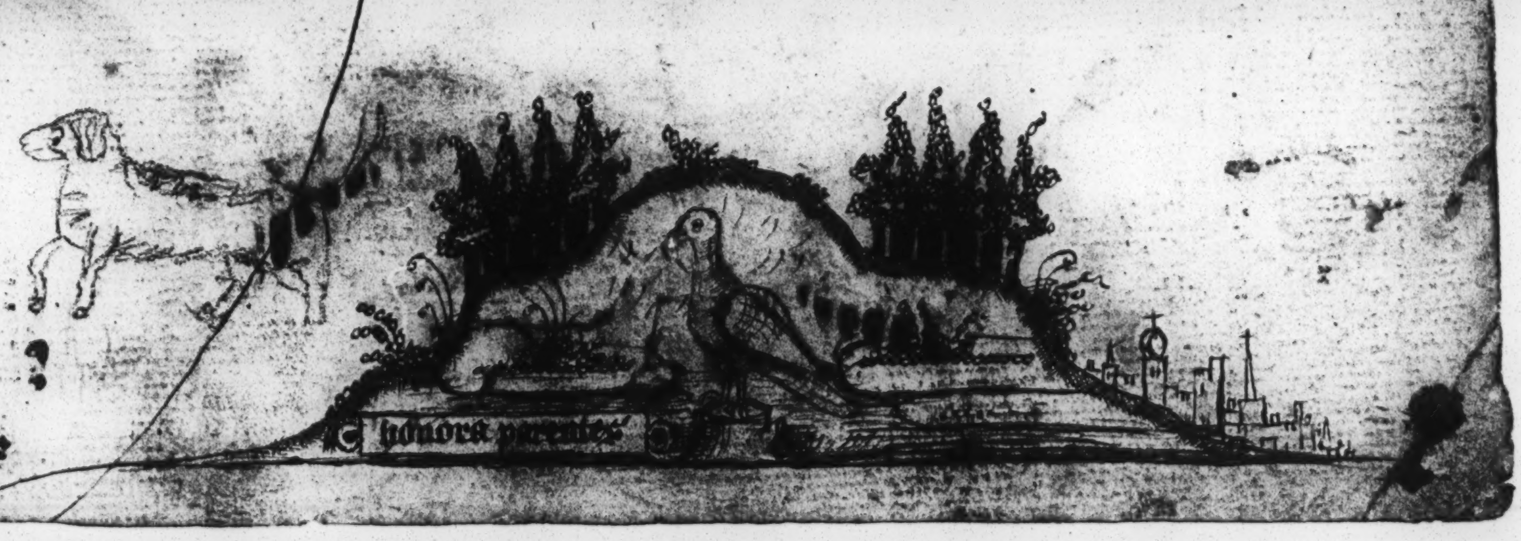
for alwayes in that tyme, he bryngith frute, flodes and [illegible]
of the see felle hym, for to the places that they come fro, they be obe
dyent to go to, agayne: all maner of skilfull & unskilfulle bestis felle
hym, for they kepe theyr costomes of theyr kynde: Disti: so as god
is withowt begynnynge, where was he befor he mayde heaven and
erth, Maist: the same blisse that is nowe in heaven & erth, was
in hym withowt begynnynge in his sight & in his myght in gostly sub
stance, thorowt which great myght he ordenede soules in to bodely sub
stance & his palace of heaven to be fulfillyde with angelles and men
of which he ordanede by destany a certayne nombre of men that as
to make a company unto hym in meryssynge of more blisse and
this nombre he devydede in to x by ix orders of Angelles and ye
tenth of men: Disstip: why ix orders of angelles: Maiste
for the trinite that is in them in the nombre of ix is thryes iij
Disstip: why on of man: Maist: to make the full nombre
of x and goode unite betwen Angelles & men that be ij pryncipal
creatures that he mayde eyther that on spiritualle & that other corporalle and
will be honorede of them both: Disstip: when were angelles
mayde: Maist: when it was saide be light: Disstip: I sayde
god these wordes: Maist: nay but by these wordes is shewede
to us theyr kynde, whilles they bene callyde light: Disstip: what
is the kynde of angelles: Maist: A gostly fyer, as the psalme
boke sayes: Disstip: have angelles names: Maist: so mych
knowlege is in angelles that they nede no names: Disstip: be
Mychaell, gabrielle, Raphaelle, ben these no names: Maist: they
be rather to names than propre, for these names be put by usualle
puttynge of men, for in heaven they have no proper names, the
first angelle hight satan, that is to say contrary to gode: Disstip: in
what thyng was he contrary: Maist when he sawe hym self [illegible]
after his owne dome passyng in beautye all the orders of angelles
& wolde be equalle with gode & more: Disstip: in what maner equal
or more: Maist: better estate than god had gyven hym he desyred
wrothe & agaynste godes wille, be a comander over all other, like unto
a tyrante: Disstip: what fortunede than: Maist: of his place
he was caste owte & with hym all his confederes: & where he was
furst moste fayre he was mayde among moste foulle: Disstip: had god
knowlege before of his fallynge: Maiste: ye forsothe: Disstip: how
longe was he in heaven: Maist: not fully an howre stode he in trouth,
but sone after his makynge, felle downe & all other that had be
belevynge in his pryde, & coveytyde to have hyer estate thorowe hym,
and felle with hym, some in helle, that is a place ferreste from god,
& some in to the derke ayer: Disstip: why not all in to helle: Ma
122 becaus that goode men shoulde be tryede with them, in withstandyng



theyr temptacions : Discip : why may they not torne ageyne by some helpe : Master : for as of no lif tempting theym, righte so it is reason that no lif helpe theym to arise, for by theyr propre wille they chose the evill therfor the grace of gode is taken from theym : Discip : why bought not criste theym agayne also well as he dyd men : Maist : Angellis were made all at on tyme, and not of on angelle, as men ware of on man made & borne therfor as criste of an angelle shoulde take angelle kynde & theym only bye, & lose other unbought, & yet hyme alon myght not bye agayne, for he myght dye, & gode wolde have nothyng but for satisfaccion but deth and angelles myght not dye therfor they be less recoverable : Discip : why made not god angelle that he sholde not synne : Maist : for rightwisnes, that some meryt of theym shoulde be, that rightfully shoulde be rewardyde : & forsoth if they were so made that they myght not synne, they were then as bonde, & the meryte of theym were not that rightfully shoulde be deservide : gode therfor gave theym fre wille, to chose wilfully the goode, yf they hade so rightfuly done in dissevyrynge, they shulde have rescyvede, that they sholde never have synnede : Discip : as gode knewe before that such angellys shoulde be dampnede why dyde he then make theym : Maist : for worshipe of his werke : as a carpenter layth blak colers besydes white colers to make theym the more gloryous : right so in the comparison of evylle men, the rightwisnes be made more clere : Discip why made not gode other angellys in theyr place : Maist : other angellys myght not be made in theyr place, but if they ware such as myght not synne, as they that remaynede stille in goodnes when other felle : Discip : done the fendys knowe all thynges : Mais : by condicion they be of angellis kynde, there is mych knowlege in theym : neverthelesse all thynges knowe they not : & in also mych as theyr kynde is more knowlege, than the kynde of man : therfor they be mych more subtille to do evyll than man may : thynges that be tocom they knowe not : but by reason they gess knowlege of thynges that be done before and all under the sufferaunce of gode : for the thought and wille of man wote no man but only gode, and he to whome gode wille shew it : Discip : may fendys do what they wille : Maist : goode thynges may they do none, nor have desire therunto for nothynge : to do evylle they be alway redy, neverthelesse they may do no more evylle than they be sufferede to do by the goode angelle Discip : what saist thou of angellis that be goode : Maist after theyr perseverynge in goodnes, they ware anon confirmede of gode, never to falle, nor never to synne : Discip : what shape have angellis Maist : goodes shape, as an ymage of wax is pryntede of a selle so is the liknes of god pryntede in theym : Discip : what like

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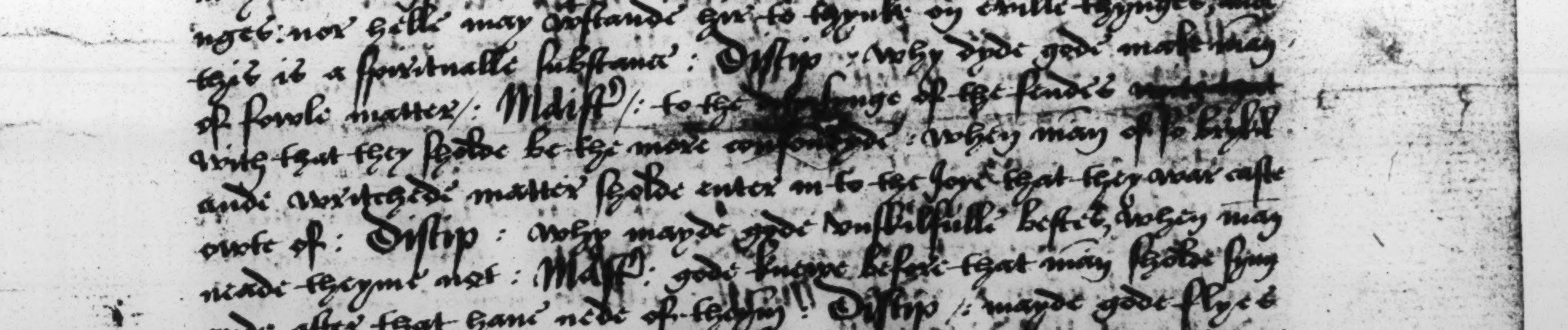
nes is that: Maist: by cause they be lyght & haue no body, ande as
all sayntes they be appairalyde: Discipl: knowe they all thynges
when they be done: Maist: there is nothynge in kynde of thynges
that is hydde vnto theym, whille they beholde all thynges in godd,
for they wille nothynge but goode thynge & they may do what they
wille withowte difficultye: Discip: may not the cause of angell myn
be the nombre of goode men: Maist: that the nombre be certayn
fulfillede in heauen, man is mayde the tenth parte: Discip: wher-
of is man mayde: Maist: of iiij elementis, & therfore he is
callede the lesse worlde: he hath of the erthe flesch; of the water he
hath blode; of the ayer he haith brethe; & of the fyer he haith hete: D
to what forme & to what likenes: Maist: ymage in forme, likenes
in qualite; thre in quantite, diuinite sitting in trinite: this ymage he
haith a mannes sowle that haith memory, by which he can recorde
thynges passede, ande thynges to com: Also a sowle haith understa-
ndynge, by which he vnderstandith invisible thynges, ande thynges
visible, ande a sowle haith wille, by the which he forsakith ille &
chosith goode: in godd be all vertues ande his likenes, haith [illegible]
sowle / for as godd may not be holde faste of mankynde, which he
holde faste alle thynges: right so a sowle of visible creature, may not
be holde faste whille she comprehende all visible thynges: heauen
may not withstande a goode sowle, but she shalle trede heauenly thy-
nges: nor helle may withstande hir to thynke on euille thynges, ande
this is a spiritualle substance: Discip: why dyde gode make man
of sowle matter: Maist: to the [illegible]ge of the fendes [illegible]
vnith that they sholde be the more confounde: when man of so vyle
ande wretchede matter sholde enter in to the Joye that they war caste
owte of: Discip: why mayde gode vnskilfulle bestes, when man
neade theym not: Maist: gode knewe before that man sholde syn
ande after that haue nede of theym: Discip: mayde gode flyes
& all other that be grevous: Maist: ye forsoth & all to the heryinge
of his Joy / flyes ande other suche, for fulle pryde of man, war man,
that when they stynge hym, he sholde remembre hym welle with
howe littille a thynge godd may greve: vnde the more his greate
myght: Ande as he shewede to kynge pharo: it was nother beres & beares nor
lyons that distroyede his men: but flyes & gnattes: Examples & Atter- Spyders
coppes, & suche other þt be ondbesy to angele, they be mayde to shewe man
insample of study & labor to dryve away slouthes: & therfore all thynges
þt gode mayde, may do profet to man: in some worke that god mayde
is mych bewty & swete savore, as roses & flowres: in some, is great m-
medycyne, as herbes: in some fode, as fruites: in some tokynges ande foode / to
128 signes, as in wormes & birdes. & therfor all thynges þt gode mayde,



be mayde for the lowe of man : Discip : where was man firste
mayde : Maist : in Ebron where afterwarde he dyede & was beri
ede, ande after that in the tyme of christe, put in to paradyce : Discip
what is paradise ande where is it : Maist : A mery place in the
este in which growis trees of dyvers kyndes for ye plesure & profette
of man : as firste if man hade bene etyn of a grape in convenyente
tyme, he schowlde never have hongarede : & of a nother tre, he schowlde never
have thirstede, & of a nother tre, & he schode never have bene wery, & if
he hade etyn of the tre of lyf not forbodyn he schode never have agede
ne wexede seke ne dyede : Discip : where was the woman mayde
Maist : in paradise of the mannes ribbe slepynge : Discip : why so
of the man : Maist : for as of on man, they be fleshe, so by lowe, they
they schowlde be knytte togeder vnite in thowght : Discip : why war
not all men that schowlde be savede, mayde at ones, as Angellis ware
Maist : gode wolde in that have his owne likenes, right as fro
hym came all thynges, so all men schode come forth in processe of
tyme, fro the firste man & woman : Discip : why made not gode
them suche as myght not synne : Maist : for the more merites, for yai, merit
when they ware temptede, hade not consentede anon, they hade bene
confermede, that they, ne non yt came of them, schowlde never have sy
nnede : therfore gode wolde yt they schode have chosyn the goode, & than for
by they schode have resceyvede there mede : Discip : in what maner
schode woman have borne hir chyldern : Maist : withowt any payne
Discip : schode the chylde have bene alse feble & not spekyn as it is as
nowe at that tyme : Maist : Alse sone as it hade bene borne it schol As
de have gone & spokyn [illegible] & agayne all defaultes they distastes
schowlde have etyn of the trees of paradise for medycyne : & at certayn
tymes by godes ordenance have etyn of the tre of lyf, & ever after to
have lyvede withowt waxyng olde : Discip : howe longe schowlde
they have bene in paradise : Maist : tille the nombre of angellys
hade bene fulfillede that felle owte of heaven : & that nombre chosene
that was to fulfille, if angellis hade not fallyn : Discip : saw they
gode in paradise : Maist : no other ways but by a schape takyn, as
Abraham, Moyses, & the prophettes : Discip : why dyde the fende
envie deceive them : Maist : for envy that he hade to man, yt he schode be bow=
ght to that blise, that hym selfe came fro for pryde : Discip : why
sufferede gode man to be temptede, seyng he knewe before that man schode
knewe be overcome : Maist : gode kuthe before howe many goode thynges
of his synne schode come : Discip : dide the serpente speke : Maist :
the fende spake by the serpente as he [illegible] nowadays by a woode man madd
& by the same maner yt the angelle spoke by an asse : thowght nether
serpente nor asse, knewe what they sowndede : Discip : was their
knowlege of goode & evill in the appille : Maist : not in the appill

Vino te tempera

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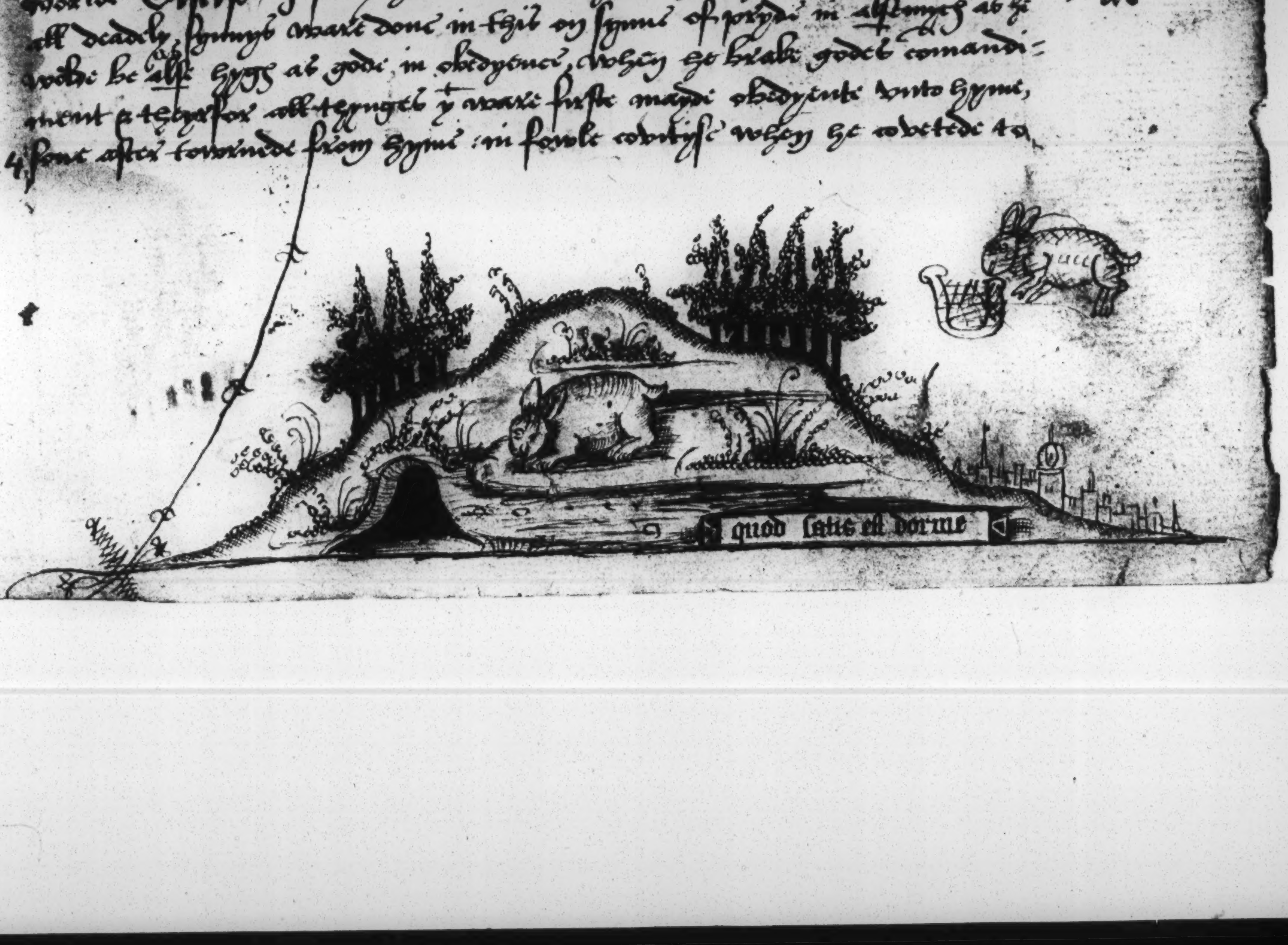
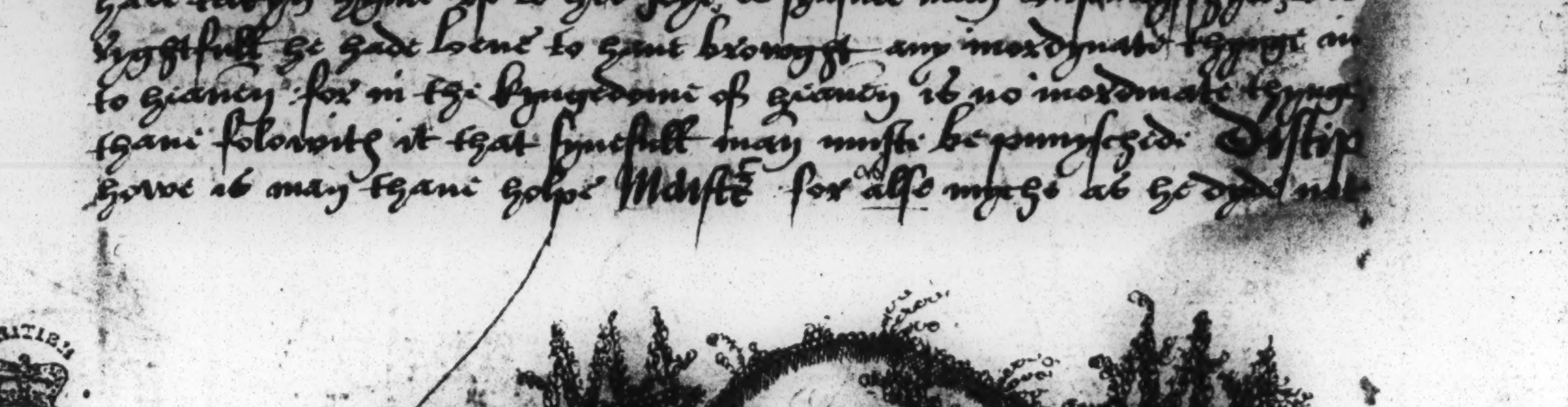
but in the trespasse: before the synne knewe man bothe gode ⁊ evylle.
gode by experience ande evylle by science: Discip: shulde evylle
men have bene borne in paradise: Maiste: nay but gode men only
Discip: why bene evylle men borne nowe: Maist: that gode ⁊
mennes merittes shall most ryse by them: Discip: howe longe was
they in paradise: Maist: vij houres: Discip: why no longer tyme:
Maist: for also sone as woman was made anone after she was
pryde, ffor great bolnes yͭ she hade to breke godes comandymentes,
ande layde deth before hir husbande, yͭ was dampnede for shewyng to
myche love to hir, ⁊ so litille to gode: Discip: what was cherubyn
or the fyery swerde: Maist: the swerde was the walle of fyre yͭ
closede in paradise: after Adames falle: Discip: whyder wente Ada
then: Maist: in to Ebron he towrnede agayne where he was
made, ⁊ gatte childer, ⁊ when Cayn hade slayne Abelle, a C yere
after he wolde not ly with Eve, for by cause that Christe wolde not
be borne of the cursede sede of Cayn Adam was comandede by the
angelle to gette no chyldryn apon Eve: Ye shalle knowe that from
the deth of Adam, unto the tyme of Noe, it never raynede ner rane-
bowe was sene; nor men dide eate no flesshe, ne drynke wyne, but it
was evermore aftre wedder, as it hade bene betwene somer ⁊ wynter, ⁊
great plentye was of all thynges, whiche after was distroyde for yͤ
synne of man: Discip: what synne dyde man commytte thus wrongful-
ly to be dryven owte of paradise: Maist: because he gave mor cre-
dence unto the creature, then unto yͤ wordes of the maker, ⁊ so brekyng
his comandement ⁊ in covetyse to be semblable of gode: eate of yͭ forbod-
yn tre: Discip: was it so great a trespasse to eate of that tre
Maist: so great trespasse it was that it myght not be bowght in
all the holle worlde: Discip: goode maister prove yͭ: Maist: seme the
it not right to the, yͭ yͤ creature shulde obbay yͤ maker: Discip: most
right is nothynge: Maist: then muste yͭ graunte, yͭ yͤ wille of thy ma-
ker is more then all yͤ worlde: Discip: yee forsothe: Maist: then
if yͭ stode before gode, ⁊ a nother creature shulde say unto yͤ loke behynd;
or ellys all the worlde shall perysshe: ⁊ gode say to yͤ thus, I wille yͭ
thowe loke not behynde the: shulde yͭ obbay godes wille or his whiche Disobay
is creator of all thynges for to save this transitory worlde: Discip:
no forsothe: Maist: thus dyde Adam yͭ stode before godd, ⁊ behelde the
devill behynde hyme, ⁊ he dide more synne then if he hade spilt al yͤ
worlde: Discip: I pray yow tello me howe yͭ may be: Maist: ffor
all deadly synnys ware done in this on synne of pryde in as myche as he as
wolde be also hyghe as gode in obedyence, when he brake godes comande-
ment ⁊ therefor all thynges yͭ ware firste made obedyent unto hyme,
124 sone after towrnede from hyme: in fowle covetyse when he coveted to



thane more then gode hade gyven hym in gostly spowsebright, & fornicacyon when he consentede vnto the fende so lyghtly to gyffe hym his sowle, þ^t was first spowsede to gode, for þ^e great lyknes þ^t gode mayde his sowle like vnto hym selfe. In homecide when hymselfe & all man kynde he slew both body ande sowle, where gode hade grauntede hym & all man kynde endeles lif & never to have dyede: **Disip**: / was he nothynge thensable for the fendys desyte: **Maist**: / he was no lesse gilty therefore: ffor what man comandith his servant to do a werk þ^t he may welle do & then sheweth hym a pytte & warnyth hym sayinge: who so fallith therin he shall not ryse, & this svant dispisyth his masters comandment & wyllyngly goyth & fallith in to þ^e pitte, & his mayster's werke all vndone, is not þ^e servant giltye, **Disip**: / yes forsoth of doble gilte: one is þ^t he dispisith his mayster's wordes & trusted hym not, another is þ^t he haith lefte his masters werk cleane vndone thorowe his defaulte: **Maist**: Ryght so dyde Adam, he dispisede godes wordes, in that he helde hym falce, & in to the diche of deth he felle: **Disip**: / in what maner behovede hym to make amendis for his trespasse: **Maist**: the wirship þ^t he toke frome gode, he muste yelde it agayne, & for the synne þ^t he dyde make satisfaccyon: it is goode right that he þ^t takyth wrongfully any thynge frome another man, that he make restitucyon to hym agayn, ande also satisfaccyon for the iniurye: **Disip**: / what thynge toke Adam away frome gode: **Maist**: all thynge that he fille in his enste of kynde for to do: **Disip**: / in what maner shulde he yelde agayne þ^t whiche was takyn away: **Maist**: / the fende for to overcome as he & all his ware overcome of hym, such restitucyon to yelde agayn, as all they shulde have bene if they hade dwelt stille wout gylte: **Disip**: / in what maner shulde he make satisfaccyon: **Maist**: / ffor so myche as he dyde synne more thane all the worlde was worthe, of ryght then somthyng more worth then the worlde muste he pay vnto gode: **Disip**: / that myght he never do: **Maist**: / therfor remanyt he stille in deth: **Disip**: / ande why dyde he not perysshe all at ones: **Maist**: / for the firste ordenance of gode myght not be changede, for he purposyde forsothe of the kynde of Adame to fulfille þ^e nombre of angellis, whiche felle by reson of pryde: **Disip**: / sith man wolde have payde to gode & hade no myght therto: why wolde not gode that is all mercyfulle forgyve it hym, or elles take hym in to Joye such as he was: **Maist**: / if gode shulde have lift his owne honor, bycause he myght not ~~have~~ have hade it: he hade bene vnmyghty, or yf he hade takyn hym vp to his Joye, a synfull man vnpunysshyde, vnryghtfull he hade bene to have brought any inordynate thynge into heaven: for in the kyngedome of heaven is no inordinate thynge: thane followith it that synfull man muste be punysshede: **Disip**: howe is man thane holpe: **Maiste**: for also myche as he dyde not



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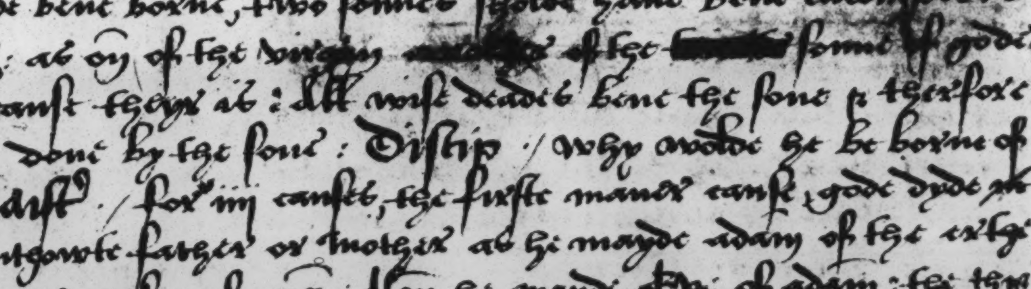
falle by hyme selfe, but only by intysynge of a nother, it is worthy for
as by hyme selfe myght not & wolde that by a nother he schulde be
holpyn ande liftede vpe : Discip : why sente not gode an angelle to bere
his offence : Maist : yf an angelle hade bought man agayne, than muste
man haue bene his seruante, & an angelle in his kynde, hade bene vn-
rightfulle therevnto, & yf it hade bene man alone, he hade hade the le-
sse myght : Discip : why dyde not gode make a nother man of erthe,
ande sente hyme to by agayne yᵗ which was loste : Maist : yf gode he
hade mayde a newe man & sente hyme, yet to the kynde of adam the
redemption hade not belongede : & nedys of his kynde muste he be, &
therefore man muste make satisfaction : Discip : why sente not gode
a patriarche or a prophett : Maist : patriarches ande prophettes ware
conceyvede in synne, & borne also in synne : therfor they myght not by m-
an kynde agayne : Discip : I pray yowe schewe me the cause : Maist
forsoth an angelle coude not by manes gilte, & man alon myght not make
satisfaccyon : therfor : godes sone of heauen by whom all thynges may
be done, he came downe & toke fulle mans kynde apon hyme & so in ij
kyndes is mayde on person, & in that yᵗ he is gode, he ouercame the
fende, right as the fende hade firste ouercome man : ande to all yᵗ ware
firste predestinate to heauen he openyde heauen & mayde man equalle wᵗ
angellys, & this myght gode do because he became man : ande other
ways to do, to acquyte mannes gilt, hade not bene conuenable : Discip
gode maister I pray yowe telle me why the sone of gode toke flesshe & blode :
ande was borne more than the fader or the holy goste : Maist : yf the father or yᵉ
holy goste hade bene borne, two sonnes schulde haue bene accomptede
in the trinite, as on of the virgin [redacted] of the [redacted] sonne of gode
Also a nother cause there is : all wise deades bene the sone & therfore
redemption is done by the sone : Discip : why wolde he be borne of
a virgen : Maist : for iiij causes, the firste maner cause, gode dyde
make man withowte father or mother as he mayde adam of the erthe :
the secunde maner cause, of man alon he mayde Eve of adam : the thyr-
de maner cause of man & woman as the comon maner is in the worlde, yᵉ
fourth maner of a woman yᵗ was a cleane virgyne before the birthe &
after that criste was borne : for as dethe came in to this worlde by a
woman that was a mayde which was callede Eve & spillede all this
worlde : euen so by a virgyne that hight mary, lif is come in to this wo-
rlde the which schalle endurede deth for euermore : Discip : why dyde
criste abyde so longe ande came no rather, as before the flode, or ellys
sone after the flode : Maist : in the moste passible tyme & fulnes
of tyme of this worlde came he, for towchynge the nombre of men
his comynge was at regarde at the begynnynge of the worlde : Dis-
cip : howe myght he be borne of a woman withowt synne : Maist
gode, in olde tyme mayde a dry rode bere a flowre withowte any humour
or moistures : right so withowte synne or mannes operacion, he mayde



a virgyn bere oure saveyoure Jesu Criste Discip. / When he was bo-
rne a yonge chylde, wiste he, or knewe he any more then other that
ware yonge childeryn dyde knowe: Maist: yea he knewe all thyng
as verray gode in whome all maner treasures of wisdome & also of sci-
ence are hyde: Discip. / myght he go ande speke also sone as he was
borne: Maist: that myght he have done by his great myght iff
he hade pleasede: but for to be lyke man kynde, he shewede hym lyke
other childeryn as he hade bene of littille or no myght: Discip: be-
felle theyr many mervellys in his birth: Maist yea forsoth ther
felle many: firste a bryght sterre shone oute in the ayer in tokyn of
a kynge of all kynges was come: the whiche sterre dyde leade iij kynges
to the place of his birth from: Asya / Affryke & Ethiope, there the gre-
teste prophettes of thys worlde: Also theyr apperyde a goldyn cercle a-
boute the sonne in a tokyn that the sone of ryghtwisnes was come
to gyve lyght to all theym that sitte in darknes ande myschefe off
deth: Also a welle of oylle braste oute of the erth in tokyn that the
welle of mercy ande grace shulde anoynte all such as cryede unto
that childe ande belevyde in hym: Also great peace was then tho-
rowe oute all the worlde in signyfynge to us that the verray peace a-
pperyde here on erthe: Discip. / so as in hym was the fulnes
of the godhede, & neadede nomore grace then he hade: wherto wold
he then be babtisede.: Maist. / because that he wolde shewe unto
us that we have neade of blissyde waters unto oure baptyme Di-
sciple / why was criste baptysede in water: Maist: water
is contrary unto fyer: ande what is synne but fyer that in a mans
sowle is oftymes hote wrathe, envy, so in the fleshe is hote luste and
for to quenche synne he is babtisede in water: Discip: was he
paynefulle & deedly: Maist: / paynfulle & deadly to be, this payne for
synne: but he withoute synne, came, ande lyvede withoute synne:
therfor after his owne kynde he was unpaynefulle & undedly, but
but after his manhede, he wolde for oure sakes be both panefull
ande deadely: Discip: / for what cause dide criste suffre dethe
Maist: / for the obedyence whiche man dyde owe unto gode, as it
is wrytyn factus est obediens usque ad mortem mortem autem c-
rucis: Discip. / Askede the father death of hym Maist: nay
forsoth but he sufferede the Jewys to slay hym wrongefully: ande
to such obedyence was mans kynde in debte unto gode: Ande ~~to~~
~~such~~ obedyence ~~[illegible]~~ of ryght resonable creature he wolde yet have
that he shulde be obedyente to dye for vertes: Discip. / what gode
father is that whiche hath but on sonne alone, ande wille suff-
re hym to be slayne, ande may fordo the sayme: Maist. When
gode sawe his ~~[illegible]~~ only ande wellbelovede sonne to desyer so vala-
unte a worke, as moste victoryously to feght with a tyrante: Ande

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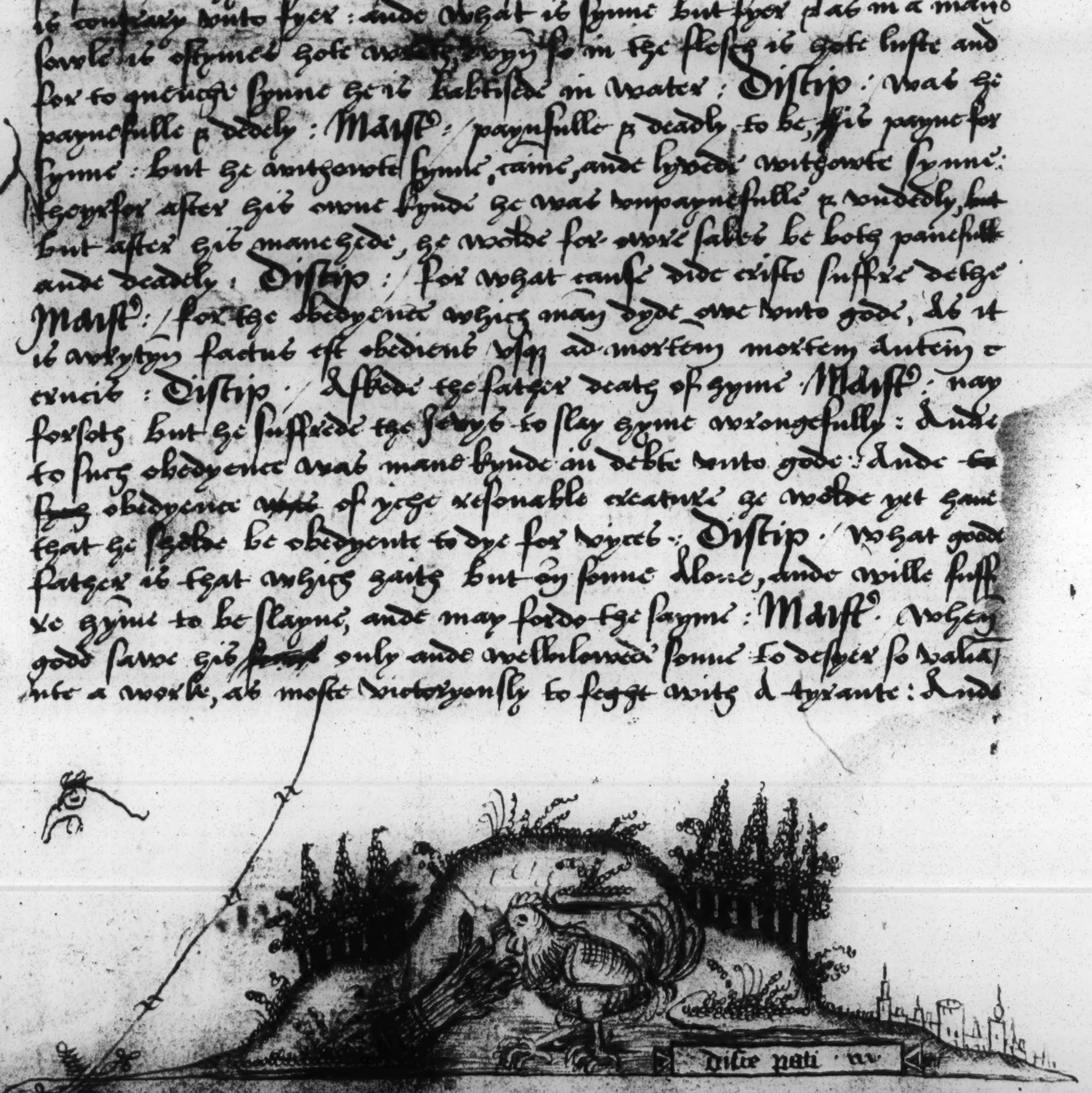
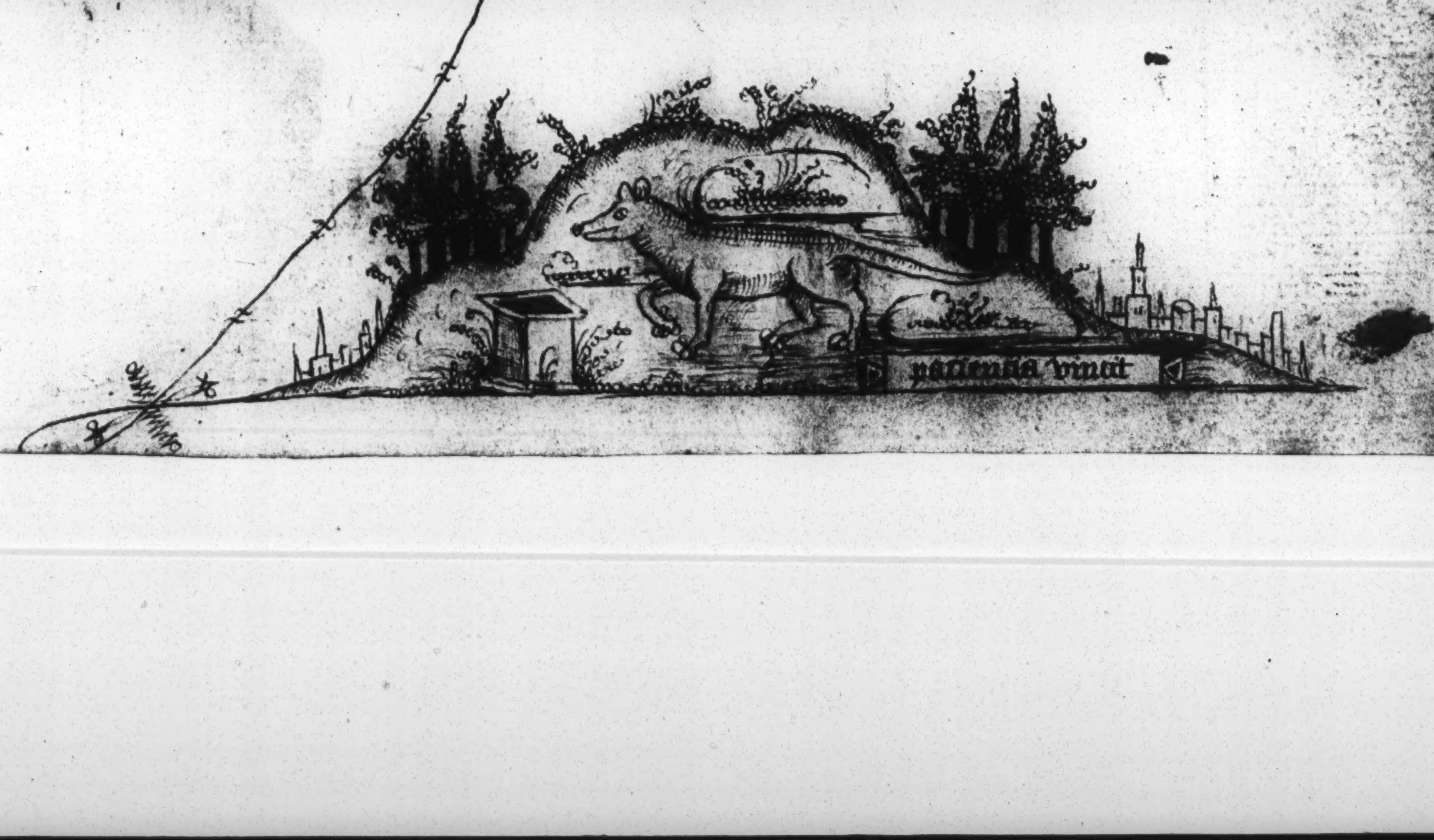


therby to take frome hyme his prisoners, the whiche he dyde
holde with wronge; he sufferede hyme to suffre deth, for to have ye
victory of that tyrannte : Discip. / howe was this goddis ryght-
wisnes, to dye for a screwe, ~~the beste~~ the beste thynge that myght
be : Maist. / for the worste thynge that myght be, deceyvede a man
may, therfor it was right, that the beste may that ye myghte be,
shoulde overcome the worste thynge that myght be, ande to resto-
re agayne, that was man to his fyrste fredome, ande in this ma-
ner hath god shewede his love unto the worlde : As it is wrytyn
vt servum redimeres filium tradidisti : Discip. / for what cause
wolde he dye apon a tre : Maist. / bycause that of a tre mane was
fyrste overcome : so like wise of a tre, gode wolde that mane shuld be
redemyde : Discip. / whyder wente the soule of criste immediatly
after his dethe : Maist. / into heavenly paradise : as he sayde hym
unto the thefe that hange on his right hande : this day shall thou
be with me in paradise : Discip. / when descendede he thenne in-
to helle : Maist. abowte the myddes of the nyght when he rose of
the morowe : Discip. wherfore dyde he not ryse to lif immedia-
tly after his dethe : Maist. that the Jewys shoulde not say that
he dyede not, but was in torment of dethe : ande if he of longe
tyme after hade not rysen : the worlde wolde then have doutede of
hyme, whedder he hade bene criste or not : Discip. / where dyd
criste remayne the xl days after his resurrection, untille the tyme
that he ascendede upe to heaven : Maist. in paradise terrestre
as it is moste to be believede with [illegible] ande helye, & with them
that dide ryse with hyme : Discip. in what maner of forme
dyde his disciples se hyme : Maist. as they were accustomyde
be fore to se hyme : even so they sawe hyme : Discip. dyde he apere
unto them in clothynge : Maist. he toke clothes of the ayer &
when he ascendede up in to heaven they vanysshyde away, for
he nedyde none of them : Discip. howe oft dyde he apere : M-
aist. xij tymes : fyrste unto Joseph of Arimathye in preson where
he was pute, for the greate kyndenes that he hade buryede hyme, &
he was therfore in prysone as the boke of Nichodeme dothe ma-
nefestly declayre : Secundely he apperide unto his moder sancte
mary whiche was ever in wepynge ande fulle of sorowe : Thyrdely
he aperede unto mary magdalyne : ffourthly : he aperyde unto two
women cominge frome the sepulcre : fyfthly he aperyde unto saynte Ja-
mes whiche hade mayde a vowe never to eate meate untille the
other day, untille the tyme that he sawe hyme alyve : Sixtly unto
sancte peter the appostille, as witnessith the evangeliste sancte Luke
126 that he dwellyde ever stille in myche sorowe ande great lamentacion



Seventh he aperyde unto two of his disciples in the way towarde the castelle of Emaus : the viijth tyme he aperyde in the evyntyde at the supper in the castelle of Emaus in the brekynge of breade : The ixth tyme he aperyde unto his discipilles when Thomas dyde grope his syde ande his woundes : The xth tyme at the see of Tiberias unto his discipilles, he hymselfe stondynge apon the londe : The xj tyme in the mounte of Galale : The xij tyme when he ascendede up unto heaven.

Discip. In what maner dyde he ascende in to heaven : **Maist.** As to the clowdys in the same forme that he was before his passion, & whene the cloudes hade taken hym up out of theyre syght, he was with angelles in the same bryghtnes that thappostilles hade sene hym in before when he was in the mounte of Tabor : **Discip** wherfor dyde he not immediatly ascende up to heaven, after he rose frome deth to lyfe : **Maist.** / because that his discipilles shulde be fulle of goode beleve, all the space & tyme that they dide knowe hym by xl aperynges : ande some tymes he dyde bothe eate ande drynk with theym : **Discip** : what is that to say criste sittyth on the ryght syde of the father : **Maist.** mannes heade to ryste in the Joye of the godhede : **Discip** : in what maner doith he pray unto the father for us : **Maist** : in shewynge hym evermore his passion : **Discipl** why sente he not the holy goste streght way after that he was ascendede in to heaven but abyde x days after : **Maist.** / for iij causes the firste is that thappostilles shulde make theym mete to resave hym the more worthely : The secunde cause for bycause they hade well kepte the x comandymentes, they ware the better worthy to receve hyme apon the xth day after : **Discip.** / the iij cause is this, for apon the lth day after was the fifty day after the resurrection in which he doyth signify the yere of Jubile : right so, after l yeres when a goode man hath well travelyde in goddes lawe he shulde thene make joye of the greate grace that god hath goven hyme : ande take upon hyme thane lesse penance thene he dyde before **Discip.** / hath criste nowe fulle Joye in heaven : **Maist.** in some maner he hath & ande in some maner he hath not, as towchyng his owne persone he hath fulle Joye, ande as towchynge his body which is holy churche, he hath yet theroff not fulle Joye : for all thynges under hys his fotte be not yet subiecte : of the Jewys forsothe he is yet all day blasphemyde, of hethyns men littill mayde of [illegible] or nowght : of herytykes shamefully gnawnen : of synfull cristyn men that lyve all after the flesh, fowle ascente of theyre syne : so that all his membres but it be veray fewe, are hardely disposede & when he hath mayde an ende of this thent shalle he have fulle Joye : **Discip.** howe is holy churche goddes body, ande holy men hys membres : / **Maist.** As a mannes body is under his heade governede by reason : even so is holy churche, that is to say gederynge togeder of trewe & faithfulle chri-

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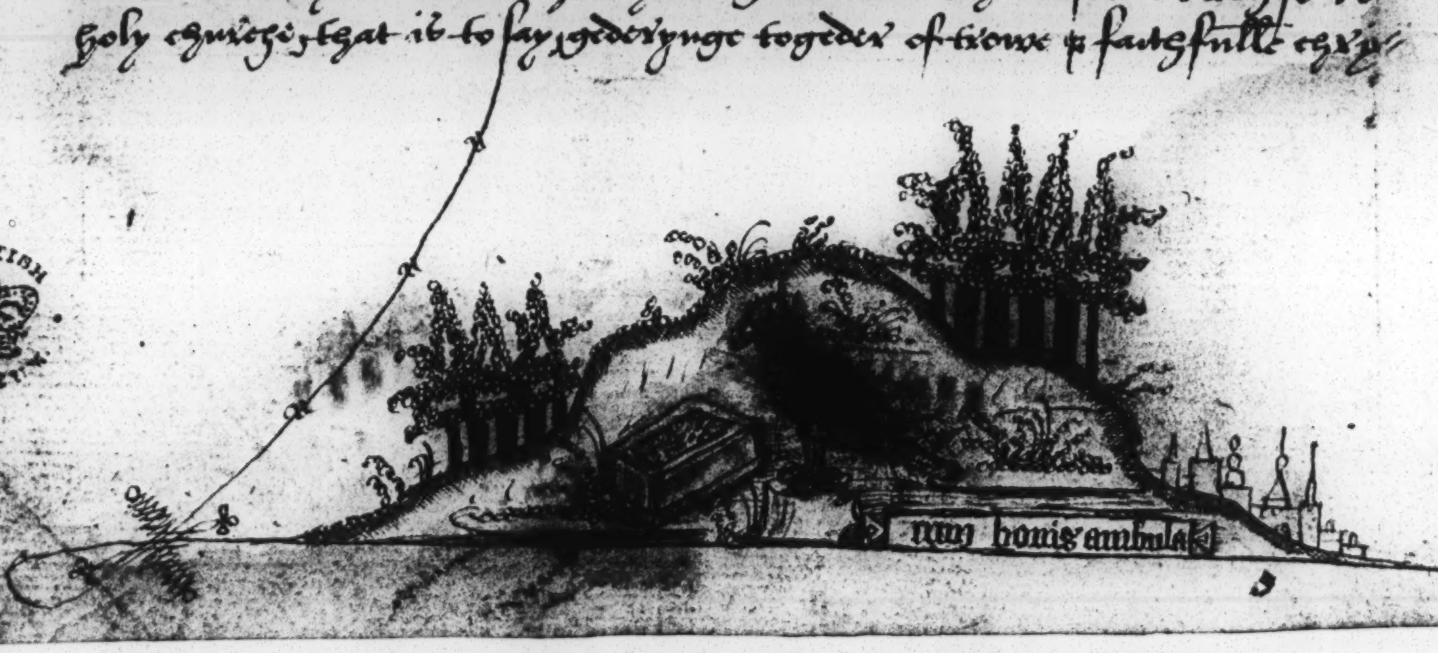

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133

stenede men that lowe godde, body ande membres under christe ande
gouernede under hym by his vertu, that is heade of holy churche for
the membres sholde never forsake theyr heade: Owre saveyoure christ
of his great ~~mek~~ curtesy, dyde leve here emonge vs, his owne bliss
de body sacramentally to strenghte withall his membres: Ande for to
be resseyvede in forme of breade & wyne, if they wente worthely therto,
for thene be they the temple of gode: when christes body is in theym
ande they in hym by goode lyvinge ande lowe that they haue to hym
Discip: so thene as liknes of breade & wyne remaynys stille in ye
sacramente: howe may it be that ~~at~~ it is fleshe ande blode: **Maist**: yff
thowe sawe in liknes of fleshe ande blode that blissede sacrament, thowe
sholde lothe to resseyve it in to thy mowthe: Ande therfor the similitude
or liknes of breade & wyne remaynys stille for the more meryte, that
unbelive by gostly understandynge that it is a nother thynge they
thow seys se with thyn eys: Ande with that belive so turnyth
it to the moste helthe of thy sowle that may be: for in like maner as
thowe seys the bodely meat of man turnynge in to fleshe ande blode,
ande the vertu thereof kepyth the lif that he haith in this worlde:
euen so, every trewe christyne man, with eatynge of that precyous
meate, & the vertu thereof gyvyth strenghte in to manes sowle, ande e
mablyth hym to come unto everlastynge lif: for as a man is cru
cyfyede here with christe, in forsakynge of all fullo lustes and appety
tes of the fleshe for christes sake, ande thereto joynyth his sowle to
christe with a pure consyence, & to resave the sacramente of reman
ce in remembrance of his passyon as he hymselfe comandede, for
that sayme gode wille, christe wille ~~[illegible]~~ wille comon his blissede
body to that sowle to lyve with hym withe owte ende: **Discip**
what saiste thowe of uncleane prestes: whiche presume to resave this
sacramente, ande dispose theym to no goode labors, bodely nor gostely,
but every synges messe for theyr salerye: Ande thus with smalle
reverence resseyve every day that body of christe unworthely as me
semyth: **Maist**: what preste so ever he be that lyvyth in uncleane
lif: As a lecherer, or a glotton, or proude, or covetise, slowthfull, or sla
nderous, irefulle, or malicious, Ande levyth that labor whiche christe
haith comandede hym for to do, that as to say, to preche trewly godes
holy worde withowte any dissymulacyon, whiche he is bownde for to do
in payne of endeles dampnacyon, & also schewith not the people of theyr
defaultes, & schewyth not goode insample of trewe lyvynge after godes
holy comandymentes: I say he is a traytor to christe ande his churche
er agayne: **Discip**: goode maister prove this in more declarynge.
Maist: prestys sholde synge theyr messes only in remembrance of
christes moste blissede passyon as he comandede, ande not to take no bo
dely salarye therfore: but folowe trewly & clearely the appostelles of
christe, in poverty ande in mekenes: Ande always for to be redy,

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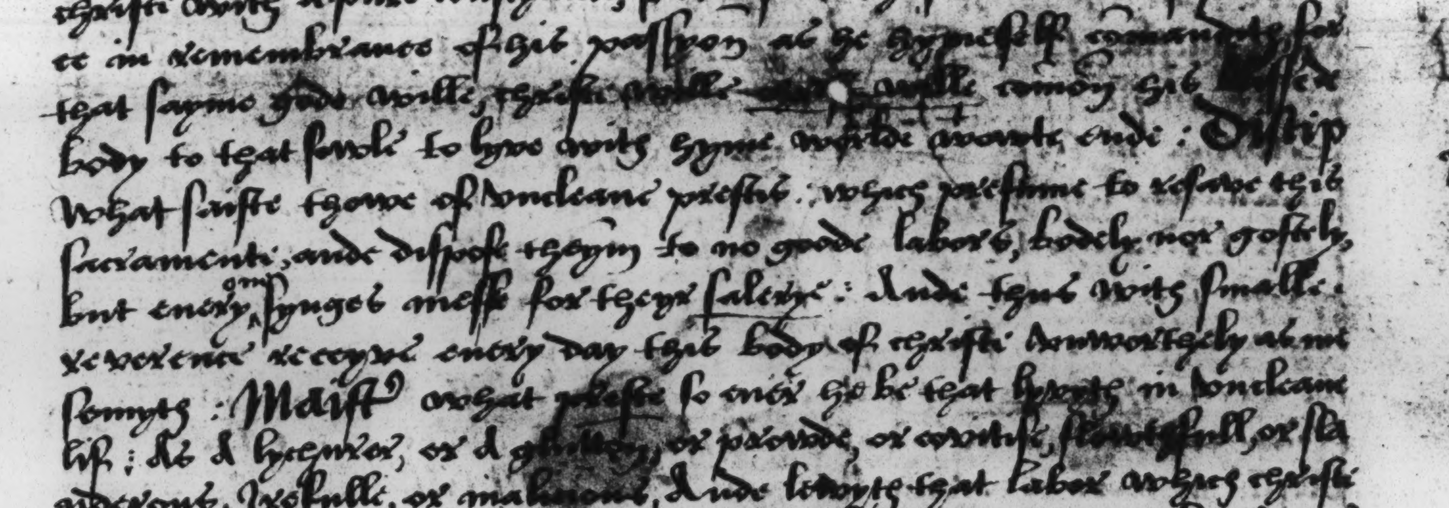
127



withe the pure doctryn of christe ande of holy doctors, for to dryve away the synnes that the people daly falle in : Ande they do here all the contrary þᵗ is to selle the sacramentes whiche owght frely to be geven as christe comandede : nowe adays they synge no messe, but ffor lucre or hope of great avauncements of lordes or ladys that they wolt veray myche to serve before other people, Ande leryns godes holy worde unprechyde ~~nother~~ both with mowte ande insample : but all, to lerge in thys lif for theyr fleshe, ande for theyr bellies : What may men say of suche prestis, but crucifyers of christe & disciples of Antechriste :

s prieste be
rs of Christ,
ples of
hrist.

Discip : may the people bere any blayme by theym : Maist : it it no is it not wrytyn : when the blynde lede the blynde, they falle both into the diche : The heade people as lordes & great men & kynges owght for to be lernede : & all other whiche haue possessyons & richesse of þᵉ worlde, schold knowe holy scripture, for to chastyn syche prestis, both hye and lawe after godes ordenance, & powre unto theym gyven : Ande wille not for slowthe of theym self : I wote not whether of theym schall haue the heder dampnacyon : Discip : entereth godes body sacramentally in to the bodys of suche poluted prestys with symony, ande also in to other tyran[illegible] bodys of this worlde, whiche haue lernynge more than the laye people, ande wille not amende theym : Maist : nay forsothe nothynge entereth but saver of breade only whiche tornythe to theym to shamefull iugement : Ande godes body is borne up in to heaven with angells whiche be invisible : ande a blak thynge like unto a blake seale, the fende whiche is also invisible castyth in to theyr body as witnessithe sancte Ciprian that sawe suche a syght at a synefull prestes messe : & suche [illegible] haue both perfyte men, or elles chyldryne in theyr clene innocency.

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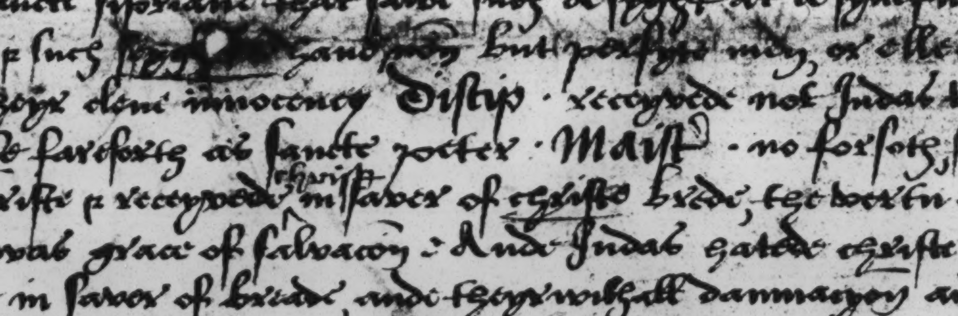
Discip : receyvede not Iudas this sacramente ~~also~~ as farforthe as sancte peter : Maist : no forsothe, for peter lovede christe & receyvede christ in saver of ~~christs~~ brede, the vertu of christe & that was grace of salvacyon : Ande Iudas hatede christe & receyvede not grace in saver of breade, ande theyr withall dampnacyon ande the vertu of the sacrament remaynede in christe stille, whilles the fende enterede in to Iudas : Discip : is it not right for to haue prestis in more reverence for theyr order : Maist : that is as thow knowest theyme : yf they be nowghty, regarde theyme nowght, but if thowe knowe theyme to be goode, thene haue theym in reverence, for by cause he mynisters christes body : Discip : howe schall men knowe the ewille prestis frome the goode, for they thynke theym all goode and holy : Maist : by theyre werkes schall thow knowe theym, as a manne knowythe a goode tre by hys frute : Discip : what then yf I se his werkes be nowght, schall I thene haue hyme in reverence for his order : Maist : yf thow knowe hyme to be ewylle, lat hyme go, & medyll not with hyme, nor come not in the company where he is ; for almyghty gode ~~sayth~~ sayth by his prophet : That



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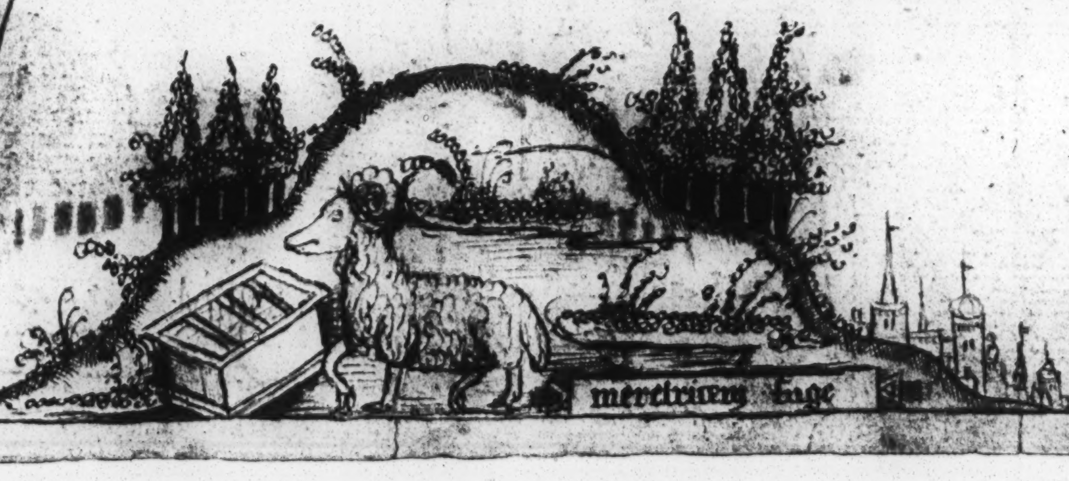
he wille curse to theyr blessynges, ande blesse to theyr cursynges. **Disciple**: May they bynde ande unbynde: **Maister**: Yf they be not in opyne jugement departede frome holy chirch, they theym selve be sore bounden, they may unbynde & bynde; that is to say when they preche goddes worde trewly unto the people yf the people beleve & repente & amende thenne they lowse theyme from theyr synnes but if the people doth not beleve nor repente them they bynde theyme in theyr synnes thus it is goddes worde that both byndyth & lowsyth for ye preste is the minister of the worde but gode worketh the werke: & if they be wt jugement excludede frome the chirch, then be they to be dispysede as ethnyches: **Ware**: Also longe as Judas was with the apostilles ande shewed hym a frende, right so as other apostilles healede & baptisede so dyde he: but when he was departede he shewede hym self an opyn enemy, ryght so is it of ewille prestis as at this tyme: untille the tyme that they be not departede by opyn jugement, they may use the sacramentes to helpe the people yt have no knowlege of theyr ewille: though it be to the dampnacion of theymselff: Morover whenne they be sklanderous ande dyverse, the hedes of the chirche shoulde chastyse theym: ande when theme kynges & temperalle lordes have powre gyven of gode to chastyse yea ande also to cast away alle suche prestis as wolues frome shepe ande to slay, punysch & correcte theym that no venym falle in the cristyn fayth for defaute of correcyon with the temporalle swerde: **Disciple**: Ande sothly shoulde not other men also be punyschede that be openly false to gode & theyr cristyn bredren: as false lawyers false notaries extorcyoners tyrauntes spousebrekers & other with opyn synnes [illegible] recyve goddes body & non amende [illegible] theyr lif: **Maister**: The heade prestis of the chirche shoulde chastise suche with trewe officers ande perfyte vycars ordeynede therfore & alle which do rebelle agaynste theyr chastisment to delyver theym to the kynges [illegible] as goddes enemyes: **Disciple**: me thynketh that so were beste, but why is it not so usede nowe in this tyme: **Maister**: The hedys of holy chirche ne theyr offycers nether of theym be cleane from vicious lyvynge & therfore the lordes temporalle & also the comouns may say unto theym: theys wordes/ blynde leders [illegible]. **Disciple**: Alas who myght beste amende this: **Maister**: The com powre of Rome with helpe of christien kynges myght redresse this by the auctorite & powre whiche gode hath gyven unto theym as holy scripture & holy doctors do bere witnesse/ in many places: for chevalrye is swoorne to defende & mayntayne holy chirche & to make heades & under offycers of holy chirche to rule ryghtfully the cristyn people with trew prechynge & goode insample gyvyng of holy lyfe as dyde the heades of holy chirche as as dide Jesu christe & his appostills **Disciple**: what lettyth men nowe that shulde be hedes ande offycers of holy chirche for to fulfille ande execute theyr dewe offyces



Maistr: greate offices great dignites ande great possessions of temp
oralle landes whiche ware gyven firste of great kynges ande lordes for
to helpe & maynteane holy chirche & also to susteane ande fede the powre
people yt hade nowght & myght not labor: the whiche now ther haue craftely ta
ken unto theyme selves from the powre: ande therin they felle so gr
eat ease welthe ande pleasure that they be fallen in to so great pryde yt
they knowe not theyme selfe: nor the rule of poverty whiche criste and
saincte poule comaundyde theym to folowe **Discip**: helas who myght
beste amende this **Maistr**: I knowe nothyng that may amende this
but gode hymselfe for the nerer the ende of the worlde shalle antecriste
haue greater ande greater clarkes ande rycher ande rycher clarkes & ye
lordes pearys to his distipilles to be stronge enowghe to maynteane ye
errour: **Discip**: shalle antecriste haue many distipilles or he be bo
rne in to this miserable worlde:: **Maistr**: yea many hondrethe yt
ande evermore the greateste clarkes first: **Discip**: when begyne they
to aryse fyrste **Maistr**: when prelates of holy chirche be so welle lodyn
ande chargede with temporalle possessions that they be taken for lord=
es peyrs & thynkes theyme selves better then the lordes: they shalle=
they treade under fotte, burne ande distroy alle thos that truely preche
criste poverty ande his holy worde truely, bycause godes worde is opy=
nly agaynste theym & theyr possessions & ya shalle also distroy alle thos
that despise this worlde ande the ryches therof: **Discip**: what shal
antecriste that is captayne of so great a nombre of distiples do when
he comes first in place: **Maistr**: confyrme [illegible] alles thyngye
alle that his distipilles haue prechyde before agaynste cristes doctryne
to [illegible] & wolle preche [illegible] **Discip**: where shalle he be borne in
what contrye: **Maistr**: [illegible] some that contrye that christe
was borne in: **Discip**: shalle he preche any longe tyme: **Maister**
it is sayde yt he shalle preche iii yere & a halfe as Jesu criste dyde here in
erthe **Maister**: who shalle beleve on hym firste: **Maistr**: ye Jewes
that remayne in this worlde shalle worshype hym for theyr messias
ande sarasyns of that worlde: **Discip**: shalle clarkes hastely falle
unto hym **Maister**: muche sonner then other lewde men for his
lawes shalbe so to be ~~so to be~~ borne up whiche the heddes of theym
that shoulde be of holy chirche & so great payne & ponysshement shalle
be layde apon theyme that [illegible] say theym: that godes lawes shalle
cleane troden under fote: **Discip**: shalle he walke more contrarys
thene Jesu christe dyde: **Maister**: yea myche more as some men haue
haue writen, for he shalle leve no riches: **Discip**: shalle many cristen
people comme unto hym: **Maistr**: nowght by the iii parthes so
many as shalbe before for he shalle haue the moste parte of his riche
distipilles longe or he be borne: **Discip**: helas that so myche harme
shalle falle unto holy chirche for pryde & welthe of ye miserable worlde
Maistr: Christe hathe warnede alle cristen people before in his holy

gospelle to take heade of suche mysteries ande he sayde in ye
When ye se abhomynacion of discomforth that was spoken o
the prophet, stondynge in holy place who so redith lett h
stande. Than shalbe tribulacion so myche as never was s
nor shalbe after : Ande in a nother place he saith th
come in my nayme & say I ame christe, & deceyve m
declayre unto me that abhominacion of discomforth to
aye that danielle dide spek of : Maist : what
or discomforth to stonde in the holy place : fo
holy chirche as prelatis & maisteris of di
ande pryde agaynste the lorde ande sel
nes, agaynste povertye, & agayste
his ~~taught~~ disciples taught
that shall they preve with
lik very antecristes gon
Ande I wille that ye k
holy chirche : the first
by worde : The secon
of armes : The th
have now ched
witise that th
antes of the
christyndo
129 Distru
of

abhomynable religious whiche bene laite mayde of mennes w
nott by goddes worde nor by the holy goste in myne understan
hyme selve for I wille not : **Discip** . Who was the
hyme : **Magist** . Lucifere the fende that begilede fyrste
tempede the manhede of christe & ȝit is aboute to begyle m
provokynge hyme to synne : ande naymely now in the
to make antecristes as clarkes sayne a greate parte
deles payne of helle : **Discip** . Howe grevous
to gode the leste synne that is, is more gre
the helle werkes : It is writyn in lodisti
riste thow lorde that thowe haste made,
lovith all goode men ande hatith
werkys that he haith mayde, but
a : right as a paynter lovith
los some & every coloure to
in this wise gode ordonyth
ymm in convenialle pla
be resceyvede in to the
vede in to yͤ prison
was when it
ble : & other pla
& saste alway
illo : **Ma**
redis.

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